The Dhammapada
A New Edition

EDITED BY

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Preface

The original edition of this text and study was made around 2002, though I didn't date it at the time. A slightly revised version was made in February, 2005 while preparing the .pdf version of the file to reflect my current thinking about the use of titles in Pāḷi. I also slightly revised the statistics in the study to bring them in line with the presentation in the Comparative Edition of the Dhammapada; and I once again revised the work in August/September, 2007 during the preparation of the Patna Dharmapada together with the Pāḷi parallels.

Ānandajoti Bhikkhu
September, 2007

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Introduction to the Prosody of the Dhammapada

1: The Text

The text of the Dhammapada as presented here has been established through a comparison of the four standard printed editions:

BJT: Dhammapadapāḷi. Buddha Jayanti Tripitika Series, volume XXIV. Colombo 1960.

PTS: Dhammapada. Edited by O. von Hinüber and K. R. Norman. Pali Text Society, Oxford, 1994.

Thai: Dhammapadagāthā. The Royal Thai Edition, volume 25. Originally published 2469 (i.e 1915), reprinted Bangkok, 2500 (i.e 1956).

ChS: Dhammapadapāḷi. Chaṭṭha Sangāyana Edition, 1956, reprinted Rangoon 1972.

I have also consulted the following texts for comparison of the readings (but have not entered the variants in the notes):

The Dhammapada. A new edition by Sūriyagoḍa Sumaṅgala Thera, Pali Text Society, London 1914.

The Dhammapada. Edited by Nārada Thera (4th Edition). 1993, reprinted Taiwan, 1999.

Dhammapadaṭṭhakathā. Edited by Kahave Siri Ratanasāra Thera & Mahagoḍa Siri Ñāṇissara Thera. Simon Hewavitarne Bequest vol V. 1919; vol XIII, 1922 (= parts I & 2), reprinted Colombo 1991(?)

For the prosody I have consulted:

WD: The Word of the Doctrine (Dhammapada). Translated with an introduction and notes by K. R. Norman. Pali Text Society, Oxford, 1997.[1]

PM: Pali Metre. A. K. Warder. Pali Text Society, London, 1967.

[1] I would like to note here that throughout this work I have also had the opportunity to consult with Prof. Norman on various points to do with the establishment of the text, and he has always answered most courteously and promptly - I am very grateful to him for all the help he has given. The debt I owe to his written works, of course, should be evident on every page. References WD are always to the note to the verse concerned, unless otherwise stated.

When I started preparing the Dhammapada for the Sri Lanka Tripitaka Project, I really had no intention of re-establishing the text, but as the work progressed, and I grew more familiar with the Buddha Jayanti Tripitaka edition (BJT), it became clear that there were many problems in the text, including non-standard forms, Sanskritisation, and unmetrical readings. I therefore began a comparison of BJT with the other main editions and started entering the variant readings found therein. During the process of that work it became clear that none of the other texts were quite satisfactory either, and what had started out as a simple re-presentation of the text as it is found in the Sri Lankan tradition, has finished up requiring a complete re-appraisal of the text, especially from the point of view of its metre.

As with any verse text, of course, it is essential to understand the prosody that underlies the composition, otherwise the likelihood is that wrong readings will find their way into the text. This should not be understood as implying that every verse should be rigidly conformed to a standard metre. Indeed it is such unskilful editing that is one of the faults in the main editions available to us. To understand the prosody correctly, one must know not only what is its standard pattern, but also what amount of deviation is allowed from the norms that otherwise prevail. And to understand that we must let the texts themselves be our guide.

2: Preliminaries

1: Resolution

A normal feature of Pāḷi prosody is the resolution of one presumed heavy syllable into two light ones.[1] As I have explained elsewhere[2] there is an underlying rule regarding resolution which states that only the first two syllables in a word may be resolved (including words that appear as the second half of a compound, or after a prefix).[3] With the help of this rule we are able to identify more accurately the underlying variation, especially in the Siloka prior lines.[4] In the text as here established I count resolution 61 times. 58 of these comply with the rule outlined above, and there are only two examples where the rule may not hold, the first at 27a, where the line in question is the opposite of a line in the preceding verse - something which often disturbs the prosody; and at 137c.

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[1] In this text syllables in resolution are normally coloured green and are underlined for the sake of identification.

[2] See my Outline of the Metres in the Pāḷi Canon 1.15.

[3] There is one exception to this, in that it appears from the texts themselves that *na*, when it precedes the word it modifies may form the first half of a resolved syllable. This is no doubt because of the close syntactic proximity of the negative with the word it is modifying. Examples of resolution including the negative can be seen in the text at 131d; 291d; 302f; 364d.

[4] The general usefulness of this rule may be emphasized by noting that with its help we can certainly identify the variation involved in the following pādas: 8e; 14bd; 21a; 47a; 48a; 182a; 183a; 183b; 185a; 223d; 228a; 231d; 232d; 248a; 283c; 292a; 302a; 333c; 389a; 414a; 418a - whereas otherwise we would have no way of correctly identifying the variation.

As can be seen from the table below the syllable most liable to resolution is the 1st, and in the Tuṭṭhubha/Jagatī verses that occur in the Dhammapada it is the only resolution found (marked in red in the table - all the rest of the resolutions occur in Siloka lines).[1]

	Resolution (total: 61 instances)
Syllables	
1st:	(26 instances): 8a; 20e; 40b; 51d; 52d; 73a; 99a; 108d; 125d; 126d; 140d; 153c; 172c; 173c; 183b; 185a; 227e; 271c; 302f; 307d; 328c; 346d; 347d; 382c; 411c.
4th:	(17 instances): 8e; 9b; 14bd; 74b; 131d; 185a; 223d; 228a; 231d; 232d; 233d; 248a; 291d; 302f; 333d; 364d; 414a.
5th:	(2 instances): 21a; 27a.
6th:	(11 instances): 47a; 48a; 181c; 182a; 183a; 275a; 283c; 292a; 302a; 333c; 418a.
7th:	(3 instances): 246c; 387c; 409c.
doubtful:	27a

We may note here that resolution is found in two places within the same line in the following lines: 185a (1st & 5th); 302f (1st & 4th).

2: REPLACEMENT

The compliment to the rule of resolution is the rule of replacement, which states that when 2 presumed light syllables are replaced by a heavy one, it is always the first two syllables in a word that are presumed to be light.

In this edition of the Dhammapada there is replacement in line with the rule at 40c & 125c. As with resolution, the application of the rule of replacement can also help us to identify the underlying structure of the verse, in a way that has not been recognised before. The reading at 19d (together with its repetition at 20f) has a Tuṭṭhubha line with the following structure:

⏑–⏑–,¦––¦–⏑––

Sa bhāgavā sāmaññassa hoti.

In discussing lines like this it has hitherto been thought that there is replacement of two short syllables in 6th & 7th position by one heavy one (as is, indeed, normally the case).[2] However if we accept the rule, we can see that it is in fact the *5th* & *6th* syllables that have been replaced, and the underlying structure of the break is: ,⏑⏑–.

This shows once again how helpful the discovery of these rules has been to understanding the correct prosody of the texts.

[1] Because of the nature of the prosody we do not normally count resolution as occuring in the mattacchandas verses (Vetālīya/Opacchandasaka).

[2] See Norman's comments in his notes to these verses in The Word of the Doctrine.

3: SARABHATTI

We must also include here the sarabhatti vowels (or epenthetic vowels) which have been written in the text, but which were not pronounced; these can sometimes look similar to resolution, but they can be easily identified as they nearly always involve two of the semi-vowels and/or the aspirate.[1] Sarabhatti is found in the following 49 places:

ar^{a}hati 9d, 10d, 230b
-ar^{a}hanto 98c
ar^{i}ya- 79c, 190c
ar^{i}yaṃ 208b
ar^{i}yañ- 191c
ar^{i}yānaṃ 22d, 164b, 206a
issar^{i}yaṃ 73c
kadar^{i}yaṃ 223c
kadar^{i}yā 177a
kay^{i}rañ 313a,
kay^{i}rati 292b
kay^{i}rā 42a, 43a, 53b, 61c, 105c, 117ab, 118a, 159a, 281b, 330c
kay^{i}rātha 25c, 117c, 118b, 211a
gar^{a}hito 30d
-car^{i}yaṃ 61c, 155a, 156a, 312c
-car^{i}yavā 267b
-car^{i}yā 141a, 388b
pay^{i}rupāsati 64b, 65b
-par^{i}yodapanaṃ 183c
par^{i}yodapeyya 88c
pah^{a}reyya 389a
r^{a}hado 82a, 95c
vaj^{i}raṃ 161d
vir^{i}yam 112d
vih^{a}rantaṃ 8a

Note that occasionally in words that have sarabhatti vowels the vowel must have been pronounced and given its full value as in the following words, where it is necessary to count the vowel towards the metre:

arahataṃ 164a, 420c
ariyo 270ad
kayirātha 118c, 313a
viharantaṃ 7a
viharanti 98c
viharāma 197d, 198d, 199d

[1] Rarely we find other combinations; in this text *vaj^{i}raṃ*, and elsewhere others like *n^{a}hāru*, *k^{i}lesa*, etc. are found.

4: CHANGES IN WORD FORM

Because of the need to meet the requirements of the metre, which demands syllables of a specified length in certain places, to produce the rhythms which make up a verse, there are certain changes which take place in word form.[1] As can be seen from the following lists it is the lengthening of *i* > *ī*, especially at the end of a word, that is by far the most common change that occurs.

long ī at the end of a word (36 instances):

vuṭṭhī 13b; 14b
munī 49d
ramatī 99b; 116d
vijjatī 127c; 128c
khantī 184a
jayatī 193c; 212ab; 213ab; 214ab; 215ab; 216ab; 282a; 283b
sukhī 206d
nayatī 257b
āpajjatī 309b
gatī 310a
ratī 310b; 373b
palavatī 334c
sahatī 335a; 336a
chattiṃsatī 339a
sabbadhī 340a
bhāvayatī 350b
dhammaratī 354c
labhatī 374c
sucī 393d

long ī medially (14 instances):

-vīriyaṃ 7d; 8d
satīmato 24a; 91a
-vīriyo 112b
hirīnisedho 143a
vīriyena 144c
icchatī 162d
sukhī 177d
satīmataṃ 181d
tatīyaṃ 309d
satīmā 328d
khantībalaṃ 399c
nandībhava- 413c

[1] It should be noted that in the lists that follow an attempt has been made to collect all the words that have been changed in the text *metra causi*. In the notes to the text itself there is no attempt to be comprehensive (which would only multiply the notes without good reason). There changes in word form are normally only discussed when there is need to explain why I have taken the reading in the text in preference to a variant reading.

other vowels lengthened medially (6 instances):

kasām 143d
ajjatanām 227b
-sārīro 352e
anūpalitto 353b
-sārīraṃ 400c
nirūpadhiṃ 418b

shortening of vowels (6 instances):

okata (from *okato*) 34b
va 138d; 139bc; 195b; 409a
attanaṃ 355d

consonants doubled unhistorically (6 instances):

suggatiṃ 18d; 319d
ppacessati 44d; 45d
kaṭukapphalaṃ 66d
-cchecchati 350d

consonant groups simplified (4 instances):

dukhena 83c
dukhā 186c; 203b; 302b

niggahīta dropped (12 instances):

kata' 74a
yesa' 92d
paṭivadeyyu' 133b
phuseyyu' 133d
lokasmi' 143b
macchāna' 182b
buddhāna' 184d; 185f
addhāna' 207b
devāna' 224d
vissāsa' 272c
vanasmi' 334d

3: THE METRES

There are 1733 lines in the Dhammapada, written in five metres, they are:

1. Siloka (Skt: Śloka[1]) 1482 lines, 86%
2. Vetālīya (Vaitālīya) 94 lines, 5%
3. Opacchandasaka (Aupacchandasika) 11 lines, 0.5%
4. Tuṭṭhubha (Triṣṭubh) 120 lines, 7%
5. Jagatī (Jagatī) 26 lines, 2%

SILOKA

By far the most common metre in the canon, and in the Dhammapada in particular, is the Siloka which accounts for some 86% of the verses found in the collection.[2] The Siloka is an addhasamavutta syllabic metre, which means it has two dissimilar lines which make up a pādayuga; two pādayugas (or occasionally three) make a verse. There are normally 8 syllables to each half of the pādayuga (pair of lines).[3]

The Siloka has a pathyā (normal) structure and 7 variations. The normal structure can be described as follows: [4]

⏑̆⏑̆ ⏓ ⏓ ⏓ ¦ ⏑ – – ⏓ ¦¦ ⏑̆⏑̆ ⏓ ⏓ ⏓ ¦ ⏑ – ⏑ ×

In the text as it has been established here there are pathyā lines in 82% of the Siloka pādayugas.[5] Another way to emphasise how high this percentage is, would be to note that there are only 7 Siloka verses in the whole collection that do not have pathyā lines in them.[6]

7 variations occur in the first half of the pādayuga. They have the following structure (with the percentage of their occurrence[7]):

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[1] Identified as Anuṭṭhubha (Śloka) by Norman in The Word of the Doctrine (against his normal practice of calling the metre Śloka). However the Anuṭṭhubha is a samavutta metre; the Siloka (or Śloka) is addhasamavutta, and they shouldn't be confused.

[2] I count only one verse (No 330) as being mixed. The following are Siloka verses (giving a total of 352 verses, or 741 pādayugas): 1-14, 21-23, 25-39, 41-43, 47-53, 55-79, 81-82, 85-93, 96-107, 109-124, 126, 129-140, 146-149, 152-176, 178, 181-183, 185-207, 209-220, 222-234, 239, 241-279, 282-283, 286-305, 307-308, 311-323, 327, 330, 332-333, 335-337, 339-340, 351-352, 355-361, 363-370, 372-387, 389, 391-423.

[3] Occasionally we find 9 syllables if one is resolved; or, more rarely, 10 if 2 are resolved in the same half of the pādayuga - for the latter see 8a (1st & 6th); 185a (1st & 5th); 302f (1st & 4th).

[4] In what follows ⏑ = a light syllable; – = a heavy one; ⏓ = anceps, the syllable can be either light or heavy; ⏑̆⏑̆ = one light, or one heavy, or two light syllables.

[5] For the references see the tables in the Index of Metres.

[6] Nos 23, 69, 87, 183, 196, 274, 303.

[7] Note that percentages are approximate only.

	1	2	3	4		5	6	7	8	
Anuṭṭhubha	⏑⏑	⏑	⏑	⏑	¦	⏑	–	⏑	⏑	2%
navipulā	⏑⏑	–	⏑	–	¦	⏑	⏑	⏑	⏑	2%
bhavipulā	⏑⏑	–	⏑	–	¦	–	⏑	⏑	⏑	3%
mavipulā	⏑⏑	–	⏑	–	¦	–,	–	–	⏑	7%
ravipulā	⏑⏑	⏑	⏑	⏑,	¦	–	⏑	–	⏑	1%
savipulā	⏑⏑	⏑	⏑	⏑	¦	⏑	⏑	–	⏑	3%
tavipulā	⏑⏑	–	⏑	–	¦	–	–	⏑	⏑	

There are also 8 lines that are irregular.[1]

Verse no 150 is unusual because, as it stands, it is in Anuṭṭhubha metre, but whether we should count this as a seperate metre, or as Siloka with 2 Anuṭṭhubha variations in the prior line is not sure.

It is well established that in the opening of the Siloka metre, 2 light syllables are normally avoided in 2nd and 3rd positions. That this is so can be simply proved by reference to the texts themselves, and noting that the number of times this opening appears is very much less than a random choice could possibly entail. Besides this though, we can also see that changes are regularly made to word forms in order to avoid the opening.

When we examine the Dhammapada itself we can see that changes have been made in the following words in order to avoid the unwanted opening: 13b, 14b (*vuṭṭhī*); 143a (*hirīnisedho*); 245a (*hirīmatā*); 269b (*munī*); 374c (*labhatī*); 399c (*khantībalaṃ*); 413c (*nandī*-). This pattern is repeated in any of the Siloka texts found in the canonical works.

However, on closer inspection we can see that there are a significant number of occassions in the Dhammapada when the pattern ⏑⏑⏑⏑¦ does in fact turn up in the opening, sometimes even when it would be easy to 'correct' the metre if the redacters had felt that it was wrong. Note that there are no 'correcting' variants at all recorded for the following lines, where this 'wrong' opening occurs: 3a; 4a; 68c; 99b; 148c; 265a; 268c; 363a; 375c; 420a; 421a. That is 11 times, and is more than the number of corrections m.c. that are listed above. Because of this I have not felt obliged to correct this opening when it occurs, if there is not good manuscript evidence for it, and have therefore let it stand at 1c; 2c; 121e; 140b; 382b; 415c. In all 6 instances there are metrically more correct readings found in the PTS edition, but they are for the most part based on the slim evidence of just 2 old Thai manuscripts, which can be shown to have a habit of 'correcting' the metre, when they felt it to be wrong.

[1] 27a; 116c; 218c; 222c; 260a; 266a; 274c; 315a. These are commented on in the text.

VETĀLĪYA & OPACCHANDASAKA

The most popular of the mattacchandas (measure) metres in the Dhammapada is the Vetālīya. Whereas the Siloka, Tuṭṭhubha & Jagatī[1] metres are syllabic metres, and organise their lines by counting the syllables, in the mattacchandas metres it is the total number of *measures* (mattā) to the line which is the determining factor. In Vetālīya the prior lines normally have 14 measures, and the posterior lines 16. With both the cadence is the same: –⏑–⏑⏓. There are 105 lines in 30 verses in this metre, which is roughly 5.5% of the total number of verses.

There are only two verses in the Opacchandasaka metre, Nos 184 & 371, and some odd lines that turn up in what are otherwise Vetālīya verses.[2] This metre normally has 16 measures in the prior line, and 18 in the posterior. The cadence is similar to Vetālīya, with an extra, heavy, syllable in penultimate position: –⏑–⏑–⏓ .

The description of the openings is the same for both metres, so they will be treated together here.

In the prior lines the openings are:
––⏑⏑ (sometimes syncopated to –⏑–⏑), 33 instances (= 52%). [3]
⏑⏑–⏑⏑ (sometimes syncopated to ⏑–⏑⏑⏑) 17 instances (= 26%). [4]
In 4 places we find this opening –⏑⏑– (179a; 235a; 348a; 388a); once –⏑⏑⏑⏑ (284a); once ⏑⏑⏑⏑– (95a); and once ––– (349c). In this text I count the following prior lines as irregular: 24c; 45c; 237c; 334c; 349a; 350c; 362a.[5]

In the posterior lines the openings are:
–––⏑⏑ 24 instances (= 36%). [6]
⏑⏑––⏑⏑ 24 instances (= 36%). [7]
In 2 places we find this opening ⏑⏑⏑⏑–⏑⏑ , which looks like a variation of the 2nd opening above (235b; 324d); once –⏑⏑–⏑⏑ (342d); [8] and once ⏑––⏑– (179b). There are 5 irregular lines: 236d; 240b; 324b; 343d; 362b.[9]

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[1] The latter two are discussed below.
[2] 179a; 342d; 344a; 362d.
[3] 15c; 16c; 17c; 18c; 24a; 44c; 45a; 80c; 145c; 179c; 180ac; 184a; 235c; 236ac; 238ac; 240c; 284a; 285ac; 324c; 341c; 342c; 343c; 344ac; 348c; 362c; 371ac; 388c.
[4] 15a; 16a; 17a; 18a; 44a; 80a; 95c; 145a; 184c; 237a; 240a; 284c; 324a; 341a; 342a; 343a; 350a.
[5] These are commented on in the notes to the text.
[6] 15d; 16d; 17d; 18d; 45c; 80d; 95d; 145d; 180b; 184b; 235d; 236b; 237d; 238b; 284d; 285d; 334b; 341d; 344d; 348b; 350d; 362d; 371b; 388d.
[7] 16b; 18b; 24b; 44bd; 45bd; 80b; 145b; 179d; 180d; 184d; 238d; 240d; 284b; 285b; 334d; 341b; 342b; 343b; 344b; 348d; 350b; 388b.
[8] We should perhaps regard this as a syncopated variant of the second opening.
[9] These are discussed in the notes to the text.

The first of the openings listed above seems to have a secondary form, with a heavy syllable where we would expect to find a light one, giving the form –⏑––⏑⏑ . This opening occurs with such frequency,[1] that there can be no doubt that the redacters felt that it was an acceptable variation. Various theories have been suggested to account for this variation,[2] but up till now none of them are really very satisfactory.[3]

It is perhaps worth noting here that in verse, the last syllable in the line is always counted as heavy, no matter what its real length is. We could perhaps suggest that this phenomena, which is known as *pādantagaru*, may well find its compliment here, where the first syllable sometimes has to be counted as light m.c., no matter what its true length is. We could perhaps call this phenomena *pādādilahu*, which would also be complimentary to the phenomena of *pādādigaru*, which is found in gaṇacchandas verses.

TUṬṬHUBHA & JAGATĪ

Tuṭṭhubha is a syllablic *samavutta* metre normally having 11 syllables to the line,[4] and 4 lines to the verse. Approximately 7% of the verses in the Dhammapada are in this metre. The shape of the *Tuṭṭhubha* line can be defined thus: ⏒–⏒–¦⏒⏑⏒¦–⏑–⏒.

Jagatī is similar but has an extra, light, syllable in penultiumate position, giving a line which is defined thus: ⏒–⏒–¦⏒⏑⏒¦–⏑–⏑⏒. 2% of the lines are in this metre.

The most common form of the opening is ⏒–⏑–, but we also come across the Vedic opening –––– (142b); the syncopated opening ––⏑⏑ (144f; 281b); and once we find –⏑–– (354a).

There are many forms to the break, but note that the sequence –⏑⏑ is very common, accounting for approximately 73% of the breaks, no matter where the caesura falls:

,–⏑⏑ 19b; 40ab; 46a; 54d; 83a; 94b; 108d; 127cd; 128cd; 141b; 142ad; 144d; 151ad; 208c; 221abd; 280b; 281c; 306c; 325bd; 326a; 328b; 329b; 331c; 338d; 345a; 346ad; 347b; 353a; 354bc; 390cd (41 lines = 29%).
–,⏑⏑ 19c; 20de; 40d; 46b; 54ac; 83bc; 84b; 108a; 127ab; 128ab; 141ad; 144cd; 151c; 177c; 208b; 280d; 281a; 306ad; 309cd; 310c; 329c; 331b; 338ab; 345c; 390b; 326d (36 lines = 25%).

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[1] 15b; 17b; 24d; 95b; 237b; 349b; 349d; 371d. The last two of the lines listed here are syncopated. Possibly 343d should be regarded as an example of this variation also, see the note to that verse.

[2] See Warder, PM, pg 121ff. for an assessment of the various ideas put forward.

[3] In The Word of the Doctrine Norman makes various suggestions on how we could regularise these lines to give a normal opening, but it is worthwhile pointing out here, that a number of the changes suggested there are unusual and that not one of the suggestions has any manuscript support for it.

[4] Sometimes, because of resolution, we find a Tuṭṭhubha line with 12 syllables: 20e; 40b; 108d; 125d; 328c; 346d; 347d. In each case the resolution is of the 1st syllable giving the opening: ⏑⏑–⏑–.

–⏑,⏑ 20c; 46c; 94c; 125ab; 142c; 144c; 151b; 177d; 208a; 280ac; 309a; 310ab; 325ac; 328c; 331ad; 346c; 347c; 353b; 353d; 390a (25 lines = 17%).
,–¦–⏑⏑ 208d; 328d; 338c; 345d (4 lines = 3%).

Other regular forms:
,⏑⏑⏑ 54b; 108c; 281b (3 lines = 2%).
⏑,⏑⏑ 20b; 84a; 94ad; 328a; 329a (6 lines = 4%).
,⏑⏑– 19a; 20a; 125d; 142b; 309b; 310d; 330c; 346b (8 lines = 6%).
,–⏑– 46d; 83d; 84d; 177b; 326bc; 345b; 347d; 354a (9 lines = 6%).
–,⏑– 354d (1 line = 1%).

The extended form of the metre, pausing at the fifth and restarting from the same syllable, occurs in 3 places, showing the following forms:
–,⏑⏑– 306b (1 line = 1%).
–,–⏑– 141c; 177a (2 lines = 1.5%).

Normally in the Tuṭṭhubha break there is a light syllable in 6th position and most scholars[1] have refused to countenance the possibility of a heavy syllable occurring in that position. However, as I have shown elsewhere,[2] in the early verses there is one pattern to the break which does have a heavy 6th which occurs so regularly that it must be regarded as an acceptable variation. In this edition of the Dhammapada we find the same break occuring in 3 places:
––,⏑ 144a; 221c; 281d.
There are 3 other occassions where we have a heavy 6th. They are ,––⏑ 144b; 353c. & ,⏑–⏑ 108b. In each case we should probably correct the way we take the reading. See the notes in the text for a discussion.

There are 4 places where the break has only 2 syllables owing to replacement occurring at the 6th (see above).
–,– 40c; 125c.
,–– 19d, 20f.

It should be noted that 347a is unusual in that there is nowhere we can easily count a break as occuring. The following lines, which are irregular, are commented on in the text: 84c, 329d; 330d.

[1] Helmer Smith simply ignores the break in the appendix on the metres in his edition of Saddanīti (pg 1151-1154). Warder (PM, pg 208) says that it 'should perhaps always be corrected'.
[2] See my study of the metre in Pārāyanavagga, also on this Website.

DHAMMAPADO[1]

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA[2]

1: YAMAKAVAGGO[3]

⏑ – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ – pathyā x 3
manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
⏑ ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ ⏑ – ¦ ⏑ – ⏑ –
manasā ce paduṭṭhena bhāsati[4] vā karoti vā,
⏑ – – – ¦ ⏑ – – – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ –
tato naṃ dukkham-anveti cakkaṃ va vahato padaṃ. [1]

⏑ – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ – pathyā x 3
manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
⏑ ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ ⏑ – ¦ ⏑ – ⏑ –
manasā ce pasannena bhāsati[5] vā karoti vā,
⏑ – – ⏑ ¦ ⏑ – – – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ –
tato naṃ sukham-anveti chāyā va anapāyinī.[6] [2]

– – ⏑ – ¦ ⏑ ⏑ ⏑ – ¦¦ ⏑ ⏑ ⏑ – ¦ ⏑ – ⏑ – navipulā
“akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me”,
– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – – – – ¦ ⏑ – ⏑ – pathyā
ye ca taṃ[7] upanayhanti veraṃ tesaṃ na sammati. [3]

– – ⏑ – ¦ ⏑ ⏑ ⏑ – ¦¦ ⏑ ⏑ ⏑ – ¦ ⏑ – ⏑ – navipulā
“akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me”,
– – ⏑ ⏑ ¦ ⏑ – – – ¦¦ – – – – ¦ ⏑ – ⏑ – pathyā
ye taṃ na upanayhanti[8] veraṃ tesūpasammati. [4]

⏑ ⏑ – – ¦ ⏑ – – – ¦¦ – – – ⏑ ¦ ⏑ – ⏑ – pathyā x 2
na hi verena verāni sammantīdha kudācanaṃ,[9]
⏑ – – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
averena ca sammanti, esa dhammo sanantano. [5]

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[1] BJT: *Suttantapiṭake Khuddakanikāyo (dutiyo gantho) Dhammapadapāḷi*; ChS: *Khuddakanikāye Dhammapadapāḷī*; Thai: *Suttantapiṭake Khuddakanikāyassa Dhammapadagāthā*.

[2] PTS omits this line.

[3] PTS: *Yamakavagga*, and so for all the chapter titles from here on; Thai: *Dhammapadagāthāya paṭhamo Yamakavaggo*, and similarly for all the chapter titles from here on.

[4] PTS: *bhāsatī*, for a discussion of this reading here and in the next verse see the The Prosody of the Dhammapada.

[5] PTS: *bhāsatī*, cf. vs 1 above.

[6] Thai: *anupāyinī*.

[7] BJT, PTS: *ye taṃ*.

[8] Thai: *ye taṃ nūpanayhanti*; ChS: *ye ca taṃ nupanayhanti*.

[9] PTS: *sammant' idha kudacana*.

⏑–⏑⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑– pathyā x 2
pare ca na vijānanti mayam-ettha yamāmase,[1]
–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
ye ca tattha vijānanti tato sammanti medhagā. [6]

⏑–⏑–¦–,–––¦¦–⏑–⏑¦⏑–⏑– mavipulā
subhānupassiṃ viharantaṃ indriyesu asaṃvutaṃ,
–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā
bhojanamhi amattaññuṃ,[2] kusītaṃ hīnavīriyaṃ,
––⏑⏑¦⏑⏑––¦¦––––¦⏑–⏑– savipulā
taṃ ve pasahati[3] māro vāto rukkhaṃ va dubbalaṃ. [7]

⏑⏑–⏑–¦–,–––¦¦–⏑–⏑¦⏑–⏑– mavipulā
asubhānupassiṃ vihᵃrantaṃ indriyesu susaṃvutaṃ,
–⏑–⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā
bhojanamhi ca mattaññuṃ, saddhaṃ āraddhavīriyaṃ,
–––⏑⏑¦⏑⏑––¦¦––––¦⏑–⏑– savipulā
taṃ ve nappasahati[4] māro vāto selaṃ va pabbataṃ. [8]

⏑–⏑–¦––––¦¦–––⏑⏑¦⏑–⏑– mavipulā
anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati,[5]
⏑––⏑¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā
apeto damasaccena na so kāsāvam-arᵃhati. [9]

–⏑–⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā x 2
yo ca vantakasāvassa sīlesu susamāhito,
⏑––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
upeto damasaccena sa ve kāsāvam-arᵃhati. [10]

⏑–––¦⏑⏑⏑–¦¦––––¦⏑–⏑– navipulā
asāre sāramatino sāre cāsāradassino,
––––¦⏑–––¦¦––––¦⏑–⏑– pathyā
te sāraṃ nādhigacchanti micchāsaṅkappagocarā. [11]

––⏑–¦⏑–––¦¦⏑–––⏑¦⏑–⏑– pathyā x 2
sārañ-ca sārato ñatvā asārañ-ca asārato,
–––⏑¦⏑–––¦¦––––¦⏑–⏑–
te sāraṃ adhigacchanti sammāsaṅkappagocarā. [12]

[1] Thai: *yamāmhase*.
[2] PTS, ChS: *cāmattaññuṃ*.
[3] PTS: *pasahatī*.
[4] PTS: *-pasahatī*.
[5] ChS: *paridahissati*.

⏑–⏑–¦––––¦¦––⏑⏑¦⏑–⏑– mavipulā
yathā agāraṃ[1] ducchannaṃ vuṭṭhī[2] samativijjhati,
––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā
evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati. [13]

⏑–⏑–¦––––¦¦––⏑⏑¦⏑–⏑– mavipulā
yathā agāraṃ[3] succhannaṃ[4] vuṭṭhī[5] na samativijjhati,
––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā
evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati. [14]

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
idha socati pecca socati,
–⏑––⏑⏑¦–⏑–⏑–[6]
pāpakārī ubhayattha socati,
––⏑⏑¦–⏑–⏑–
so socati so vihaññati
–––⏑⏑¦–⏑–⏑–
disvā kammakiliṭṭham-attano. [15]

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
idha modati pecca modati,
⏑⏑––⏑⏑¦–⏑–⏑–
katapuñño ubhayattha modati,
––⏑⏑¦–⏑–⏑–
so modati so pamodati
–––⏑⏑¦–⏑–⏑–
disvā kammavisuddhim[7]-attano. [16]

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
idha tappati pecca tappati,
–⏑––⏑⏑¦–⏑–⏑–[8]
pāpakārī ubhayattha tappati,
––⏑⏑¦–⏑–⏑–
“pāpaṃ mĕ katan”-ti tappati,
–––⏑⏑¦–⏑–⏑–
bhiyyo tappati duggatiṃ gato. [17]

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[1] BJT: *yathāgāraṃ*.
[2] BJT, PTS: *vuṭṭhi*. *ī* in the text is m.c. to avoid 2 light syllables in 2nd & 3rd position. I may state again here that changes in word form are normally only discussed in these notes when there is need to explain why I have taken the reading in the text in preference to a variant reading.
[3] BJT: *yathāgāraṃ*.
[4] ChS: *suchannaṃ*.
[5] BJT, PTS: *vuṭṭhi*. *ī* in the text is m.c. to avoid 2 light syllables in 2nd & 3rd position.
[6] Metre: This is an example of the variant opening discussed in the The Introduction to the Prosody. As Norman (WD) says we could also read *pāpakāri* m.c. which would give the syncopated opening –⏑–⏑⏑ , but note that no manuscripts support the reading.
[7] BJT: *kammavisuddham*.
[8] Metre: This is an example of the variant opening discussed in the Introduction. We could also read *pāpakāri* m.c. which would give the syncopated opening –⏑–⏑⏑.

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
idha nandati pecca nandati,
⏑⏑––⏑⏑¦–⏑–⏑–
katapuñño ubhayattha nandati,
––⏑⏑¦–⏑–⏑–
“puññaṃ mĕ katan”-ti nandati,
–––⏑⏑¦–⏑–⏑–
bhiyyo nandati suggatiṃ gato. [18]

⏑–⏑–,¦⏑⏑–¦–⏑–– Tuṭṭhubha x 4
bahum-pi ce sahitaṃ[1] bhāsamāno,
⏑–⏑–,¦–⏑⏑¦–⏑––
na takkaro hoti naro pamatto,
––⏑–¦–,⏑⏑¦–⏑––
gopo va gāvo gaṇayaṃ paresaṃ,
⏑–⏑–,¦––¦–⏑–– [2]
na bhāgavā sāmaññassa hoti. [19]

––⏑–,¦⏑⏑–¦–⏑–– Tuṭṭhubha x 6
appam-pi ce sahitaṃ[3] bhāsamāno,
––⏑–¦⏑,⏑⏑¦–⏑––
dhammassa hoti anudhammacārī,
––⏑–¦–⏑,⏑¦–⏑––
rāgañ-ca dosañ-ca pahāya mohaṃ,
––⏑–¦–,⏑⏑¦–⏑––
sammappajāno suvimuttacitto,
⏑⏑–⏑–¦–,⏑⏑¦–⏑––
anupādiyāno idha vā huraṃ vā,
⏑–⏑–,¦––¦–⏑–– [4]
sa bhāgavā sāmaññassa hoti. [20]

Yamakavaggo paṭhamo.[5]

[1] ChS: *saṃhita*.
[2] Metre: Two light syllables have been replaced by one heavy one at the 5th, see the Introduction to the Prosody for a discussion of this reading.
[3] ChS: saṃhita.
[4] Metre: Two light syllables have been replaced by one heavy one at the 5th.
[5] ChS: *Yamakavaggo paṭhamo niṭṭhito*, and so for all the end titles from here on.

2: Appamādavaggo[1]

–⏑––¦⏑⏑⏑⏑–¦¦⏑–––¦⏑–⏑– bhavipulā
appamādo amatapadaṃ,[2] pamādo maccuno padaṃ,
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā
appamattā na mīyanti, ye pamattā yathā matā. [21]

––⏑–¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
etaṃ visesato ñatvā appamādamhi paṇḍitā,
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
appamāde pamodanti, ariyānaṃ gocare ratā. [22]

––⏑–¦–⏑⏑–¦¦––⏑⏑¦⏑–⏑– bhavipulā
te jhāyino sātatikā, niccaṃ daḷhaparakkamā,
⏑–⏑–¦––––¦¦––––¦⏑–⏑– mavipulā
phusanti dhīrā nibbānaṃ,[3] yogakkhemaṃ anuttaraṃ. [23]

––⏑⏑¦–⏑–⏑– Vetālīya x 4
uṭṭhānavato satīmato,[4]
⏑⏑––⏑⏑¦–⏑–⏑–
sucikammassa nisammakārino,
–⏑–⏑⏑¦–⏑–⏑– [5]
saññatassa ca[6] dhammajīvino,
–⏑––⏑⏑¦–⏑–⏑– [7]
appamattassa yasobhivaḍḍhati. [24]

––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑– pathyā x 2
uṭṭhānenappamādena saṃyamena damena ca,
––––¦⏑–––¦¦––––¦⏑–⏑–
dīpaṃ kayirātha medhāvī, yaṃ ogho nābhikīrati. [25]

⏑–⏑⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
pamādam-anuyuñjanti bālā dummedhino janā,
–⏑––¦⏑–––¦¦⏑–––¦⏑–⏑–
appamādañ-ca medhāvī dhanaṃ seṭṭhaṃ va rakkhati. [26]

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[1] PTS: *Appamādavagga*; Thai: *Dhammapadagāthāya dutiyo Appamādavaggo*.
[2] Thai: *amataṃ padaṃ*.
[3] BJT: *nibbāṇaṃ*, always this spelling.
[4] BJT, Thai: *satimato*; *-ī-* in the text is m.c. to give the normal cadence.
[5] Metre: we have to count the first syllable as light here to correct the metre.
[6] ChS: omit *ca*.
[7] Metre: For this variation in the opening see the Introduction.

–⏑–⏑¦⏑⏑–––¦¦––⏑⏑¦⏑–⏑– irregular [1]
mā pamādam[2]-anuyuñjetha mā kāmaratisanthavaṃ,
–⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā
appamatto hi jhāyanto pappoti vipulāṃ sukhaṃ. [27]

⏑–––¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑– pathyā x 3
pamādaṃ appamādena yadā nudati paṇḍito,
––––¦⏑–––¦¦⏑–––¦⏑–⏑–
paññāpāsādam[3]-āruyha, asoko sokiniṃ pajaṃ,
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
pabbataṭṭho va bhummaṭṭhe[4] dhīro bāle avekkhati. [28]

–⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā x 2
appamatto pamattesu, suttesu bahujāgaro,
⏑⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–
abalassaṃ va sīghasso hitvā yāti sumedhaso. [29]

–⏑––¦⏑⏑⏑–¦¦––––¦⏑–⏑– navipulā
appamādena[5] maghavā devānaṃ seṭṭhataṃ gato,
–⏑––¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā
appamādaṃ pasaṃsanti, pamādo gar[a]hito sadā. [30]

–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑– pathyā x 2
appamādarato bhikkhu, pamāde bhayadassivā,
––⏑–¦⏑–––¦¦⏑–––¦⏑–⏑–
saṃyojanaṃ aṇuṃ-thūlaṃ ḍahaṃ aggīva gacchati. [31]

–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑– pathyā x 2
appamādarato bhikkhu, pamāde bhayadassivā,
⏑––⏑¦⏑–––¦¦––––¦⏑–⏑–
abhabbo parihānāya,[6] nibbānasseva[7] santike. [32]

Appamādavaggo dutiyo.[8]

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[1] Metre: this is one place in the Dhammapada where, if the rule of resolution holds, then the metre is wrong, as this is not a known variation. Alternatively (with Norman, WD, pg 68) we could count the 4th syllable as resolved, and we then have pathyā. It seems to me that the former is more likely, the prosody having been disturbed as this line is the opposite of 26a.

[2] Metre: we might have expected a reading *pamādaṃ*, as the labial *-m* is incorrect by normal grammatical standards, and, contra Norman (WD) it doesn't help the metre, which still has to be considered irregular.

[3] PTS: *paññāpāsādaṃ*.

[4] ChS: *bhūmaṭṭhe*.

[5] Editor's note: Thai, *appādena*, printer's error.

[6] BJT: *parihāṇāya*.

[7] BJT: *nibbāṇa-*.

[8] ChS: *Appamādavaggo dutiyo niṭṭhito*.

3: Cittavaggo[1]

–⏑–⏑¦⏑––––¦¦––––¦⏑–⏑– pathyā x 2
phandanaṃ capalaṃ cittaṃ dūrakkhaṃ[2] dunnivārayaṃ,
⏑–⏑–¦⏑––––¦¦⏑⏑––¦⏑–⏑–
ujuṃ karoti medhāvī usukāro va tejanaṃ. [33]

–⏑–⏑¦⏑––––¦¦–⏑–⏑¦⏑–⏑– pathyā x 2
vārijo va thale khitto oka-m-okata ubbhato,
⏑⏑–⏑¦⏑––––¦¦–⏑––¦⏑–⏑–
pariphandatidaṃ cittaṃ māradheyyaṃ pahātave. [34]

––⏑–¦⏑⏑⏑–¦¦–⏑–⏑¦⏑–⏑– navipulā
dunniggahassa lahuno yatthakāmanipātino,
––⏑⏑¦⏑––––¦¦––––¦⏑–⏑– pathyā
cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ. [35]

⏑–⏑–¦⏑⏑⏑–¦¦–⏑–⏑¦⏑–⏑– navipulā
sududdasaṃ sunipuṇaṃ[3] yatthakāmanipātinaṃ,
––––¦⏑––––¦¦––––¦⏑–⏑– pathyā
cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ. [36]

––⏑–¦–⏑⏑–¦¦⏑⏑––¦⏑–⏑– bhavipulā
dūraṅgamaṃ ekacaraṃ asarīraṃ guhāsayaṃ,
––––¦⏑––––¦¦––⏑–¦⏑–⏑– pathyā
ye cittaṃ saññam-essanti mokkhanti mārabandhanā. [37]

⏑⏑–⏑¦⏑––––¦¦––––¦⏑–⏑– pathyā x 2
anavaṭṭhitacittassa saddhammaṃ avijānato,
⏑–⏑⏑¦⏑––––¦¦––⏑⏑¦⏑–⏑–
pariplavapasādassa[4] paññā na paripūrati. [38]

⏑⏑–⏑¦⏑––––¦¦⏑––⏑¦⏑–⏑– pathyā x 2
anavassutacittassa ananvāhatacetaso,
–⏑–⏑¦⏑––––¦¦–⏑–⏑¦⏑–⏑–
puññapāpapahīnassa[5] natthi jāgarato bhayaṃ. [39]

[1] PTS: *Cittavagga*; Thai: *Dhammapadagāthāya tatiyo Cittavaggo*.
[2] BJT, Thai: *durakkhaṃ*.
[3] BJT: *sunipunaṃ*.
[4] BJT: *paripalavapasādassa*.
[5] BJT: *-pahīṇassa*.

– – ◡ –,¦– ◡◡¦– ◡ – – Tuṭṭhubha x 3
kumbhūpamaṃ kāyam-imaṃ[1] viditvā,
◡◡ – ◡ –,¦– ◡◡¦– ◡ – –
nagarūpamaṃ cittam-idaṃ ṭhapetvā,[2]
– – ◡ –¦–,–¦– ◡ – –
yodhetha māraṃ paññāvudhena,[3]
◡ – ◡ –¦–,◡◡¦– ◡ – ◡ – Jagatī
jitañ-ca rakkhe anivesano[4] siyā. [40]

◡◡ – ◡¦◡ – – –¦¦◡◡ – ◡¦◡ – ◡ – pathyā x 2
aciraṃ vatayaṃ kāyo paṭhaviṃ[5] adhisessati,
– – ◡ –¦◡ – – –¦¦◡ – – ◡¦◡ – ◡ –
chuddho[6] apetaviññāṇo niratthaṃ va kaliṅgaraṃ. [41]

◡ – ◡ –¦– – – –¦¦– – – ◡¦◡ – ◡ – mavipulā
diso disaṃ yantaṃ kayiˈrā verī vā pana verinaṃ
– – ◡◡¦◡ – – –¦¦– ◡ – –¦◡ – ◡ – pathyā
micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare. [42]

◡ – – –¦◡ – – –¦¦– – – ◡¦◡ – ◡ – pathyā x 2
na taṃ mātā pitā kayiˈrā aññe vā pi ca ñātakā
– – ◡◡¦◡ – – –¦¦– ◡ – –¦◡ – ◡ –
sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare. [43]

Cittavaggo tatiyo.[7]

[1] Thai: *idaṃ*.
[2] Thai: *thaketvā* ?.
[3] BJT: *paññāyudhena*. Metre: there is replacement of two light syllables by one heavy one at the 6th.
[4] Thai: *anivesino*.
[5] ChS: *pathaviṃ*.
[6] Thai: *chuḍḍo*.
[7] ChS: *Cittavaggo tatiyo niṭṭhito*.

4: Pupphavaggo[1]

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
kŏ imaṃ paṭhaviṃ[2] vicessati[3]
⏑⏑––⏑⏑¦–⏑–⏑–
yamalokañ-ca imaṃ sadevakaṃ?
––⏑⏑¦–⏑–⏑–
ko dhammapadaṃ sudesitaṃ,
⏑⏑––⏑⏑¦–⏑–⏑–
kusalo puppham-iva ppacessati?[4] [44]

––⏑⏑¦–⏑–⏑– Vetālīya x 4
sekho paṭhaviṃ[5] vicessati[6]
⏑⏑––⏑⏑¦–⏑–⏑–
yamalokañ-ca imaṃ sadevakaṃ.
–––⏑⏑¦–⏑–⏑–[7]
sekho dhammapadaṃ sudesitaṃ,
⏑⏑––⏑⏑¦–⏑–⏑–
kusalo puppham-iva ppacessati.[8] [45]

––⏑–,¦–⏑⏑¦–⏑–– Tuṭṭhubha x 4
pheṇūpamaṃ kāyam-imaṃ viditvā,
⏑–⏑–¦–,⏑⏑¦–⏑––
marīcidhammaṃ abhisambudhāno,
––⏑–¦–⏑,⏑¦–⏑––
chetvāna mārassa papupphakāni,
⏑–⏑–,¦–⏑–¦–⏑––
adassanaṃ maccurājassa gacche. [46]

––⏑–¦⏑⏑⏑––¦¦––⏑⏑¦⏑–⏑– pathyā x 2
pupphāni heva pacinantaṃ byāsattamanasaṃ[9] naraṃ,
––––¦⏑––––¦¦–⏑––¦⏑–⏑–
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati. [47]

[1] PTS: *Pupphavagga*; Thai: *Dhammapadagāthāya catuttho Pupphavaggo*.
[2] ChS: *pathaviṃ*.
[3] PTS, Thai: *vijessati*. Metre: here again the first syllable needs to be counted as light to correct the metre.
[4] BJT, Thai, ChS: *iva pacessati*.
[5] ChS: *pathaviṃ*.
[6] PTS, Thai: *vijessati*.
[7] Metre: note that this is a posterior line in place of a prior line, exchanged through metrical licence (cf. 237c).
[8] BJT, Thai, ChS: *iva pacessati*.
[9] PTS: *vyāsattamanasaṃ*.

– – ᴗ – ¦ ᴗ ⏑⏑ – – ¦¦ – – ᴗᴗ ¦ ᴗ – ᴗ – pathyā x 2
pupphāni heva pacinantaṃ byāsattamanasaṃ[1] naraṃ,
ᴗ – – – ¦ ᴗ – – – ¦¦ – ᴗ – ᴗ ¦ ᴗ – ᴗ –
atittaṃ yeva kāmesu antako kurute vasaṃ. [48]

ᴗ – ᴗᴗ ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ[2] aheṭhayaṃ
ᴗ – ᴗᴗ ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ –
paḷeti rasam-ādāya, evaṃ gāme munī care. [49]

ᴗ ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
na paresaṃ vilomāni, na paresaṃ katākataṃ,
– ᴗ – ¦ ᴗ – – – ¦¦ ᴗ – ᴗᴗ ¦ ᴗ – ᴗ –
attano va avekkheyya katāni akatāni ca. [50]

ᴗ – ᴗᴗ ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ,
– – ᴗ – ¦ ᴗ – – – ¦¦ ⏑⏑ – – ᴗ ¦ ᴗ – ᴗ –
evaṃ subhāsitā vācā aphalā hoti akubbato. [51]

ᴗ – ᴗᴗ ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ sagandhakaṃ,
– – ᴗ – ¦ ᴗ – – – ¦¦ ⏑⏑ – – ᴗ ¦ ᴗ – ᴗ –
evaṃ subhāsitā vācā saphalā hoti pakubbato.[3] [52]

ᴗ – ᴗ – ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ – pathyā x 2
yathā pi puppharāsimhā kay[i]rā mālāguṇe[4] bahū,
– – – – ¦ ᴗ – – – ¦¦ – – – ᴗ ¦ ᴗ – ᴗ –
evaṃ jātena maccena kattabbaṃ kusalaṃ bahuṃ. [53]

ᴗ – ᴗ – ¦ – . ᴗᴗ ¦ – ᴗ – – Tuṭṭhubha x 3
na pupphagandho paṭivātam-eti,
ᴗ – ᴗ – . ¦ ᴗ ᴗᴗ ¦ – ᴗ – –
na candanaṃ tagaramallikā vā,[5]
ᴗ – ᴗ – ¦ – . ᴗᴗ ¦ – ᴗ – –
satañ-ca gandho paṭivātam-eti,
– – ᴗ – . ¦ – ᴗᴗ ¦ – ᴗ – – Jagatī
sabbā disā sappuriso pavāyati.[6] [54]

– ᴗ – ᴗ ¦ ᴗ – – – ¦¦ – ᴗ – ᴗ ¦ ᴗ – ᴗ – pathyā x 2
candanaṃ tagaraṃ vā pi, uppalaṃ atha vassikī,
– – – – ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ –
etesaṃ gandhajātānaṃ sīlagandho anuttaro. [55]

[1] PTS: *vyāsattamanasaṃ*.
[2] Thai: *vaṇṇavantaṃ*; ChS: *vaṇṇagandham*.
[3] PTS: *sakubbato*; Thai: *sukubbato*; ChS: *kubbato*.
[4] Thai: *mālāguḷe*.
[5] ChS: *omit vā*.
[6] BJT, PTS: *pavāti*. See Brough pg 268.

–⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā x 2
appamatto ayaṃ gandho yāyaṃ[1] tagaracandanī,[2]
–⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
yo ca sīlavataṃ gandho vāti devesu uttamo. [56]

––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑– pathyā x 2
tesaṃ sampannasīlānaṃ appamādavihārinaṃ
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
sammad-aññāvimuttānaṃ, māro maggaṃ na vindati. [57]

⏑–––¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
yathā saṅkāradhānasmiṃ[3] ujjhitasmiṃ mahāpathe,
⏑⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
padumaṃ tattha jāyetha sucigandhaṃ manoramaṃ. [58]

––––¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
evaṃ saṅkārabhūtesu andhabhūte puthujjane,
⏑⏑–⏑¦⏑–––¦¦––––¦⏑–⏑–
atirocati paññāya sammāsambuddhasāvako. [59]

Pupphavaggo catuttho.[4]

[1] Thai, ChS: *yvāyaṃ*.
[2] ChS: *tagaracandanaṃ*.
[3] ChS: *saṅkāraṭhānasmiṃ*.
[4] ChS: *Pupphavaggo catuttho niṭṭhito*.

5: Bālavaggo[1]

– – – ◡ ¦ ◡ – – – ¦¦ – – – – ¦ ◡ – ◡ – pathyā
dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,
– – – – ¦ – – – – ¦¦ – – – ◡ ¦ ◡ – ◡ – mavipulā
dīgho bālānaṃ[2] saṃsāro saddhammaṃ avijānataṃ. [60]

◡ – – – ¦ ◡ – – – ¦¦ – – ◡ ◡ ¦ ◡ – ◡ – pathyā x 2
carañ-ce nādhigaccheyya seyyaṃ sadisam-attano,
– ◡ – – ¦ ◡ – – – ¦¦ – ◡ – – ¦ ◡ – ◡ –
ekacar[i]yaṃ daḷhaṃ kay[i]rā, natthi bāle sahāyatā. [61]

– – – ◡ ¦ ◡ – – – ¦¦ ◡ ◡ – – ¦ ◡ – ◡ – pathyā x 2
“puttā matthi dhanam-matthi”[3] iti bālo vihaññati,
– – ◡ – ¦ ◡ – – – ¦¦ ◡ – – – ¦ ◡ – ◡ –
attā hi attano natthi kuto puttā, kuto dhanaṃ? [62]

– – – – ¦ ◡ ◡ – – ¦¦ – ◡ – – ¦ ◡ – ◡ – savipulā
yo bālo maññati bālyaṃ,[4] paṇḍito vā pi tena so,
– – ◡ – ¦ ◡ ◡ – – ¦¦ ◡ – – – ¦ ◡ – ◡ – savipulā
bālo ca paṇḍitamānī sa ve bālo ti vuccati. [63]

– ◡ – – ¦ ◡ – – – ¦¦ – ◡ – – ¦ ◡ – ◡ – pathyā x 2
yāvajīvam-pi ce bālo paṇḍitaṃ pay[i]rupāsati
◡ – – – ¦ ◡ – – – ¦¦ – – – ◡ ¦ ◡ – ◡ –
na so dhammaṃ vijānāti, dabbī sūparasaṃ yathā. [64]

◡ – ◡ ◡ ¦ ◡ – – – ¦¦ – ◡ – – ¦ ◡ – ◡ – pathyā x 2
muhuttam-api ce viññū[5] paṇḍitaṃ pay[i]rupāsati
– – – – ¦ ◡ – – – ¦¦ – – – ◡ ¦ ◡ – ◡ –
khippaṃ dhammaṃ vijānāti, jivhā sūparasaṃ yathā. [65]

◡ – ◡ – ¦ – – – – ¦¦ ◡ – – – ¦ ◡ – ◡ – mavipulā
caranti bālā dummedhā amitteneva attanā,
◡ – – – ¦ ◡ – – – ¦¦ – – ◡ ◡ ¦ ◡ – ◡ – pathyā
karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ. [66]

◡ – – – ¦ ◡ – – – ¦¦ – – – ◡ ¦ ◡ – ◡ – pathyā x 2
na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati,
– ◡ – ◡ ¦ ◡ – – – ¦¦ ◡ – – ◡ ¦ ◡ – ◡ –
yassa assumukho rodaṃ vipākaṃ paṭisevati. [67]

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[1] PTS: *Bālavagga*; Thai: *Dhammapadagāthāya pañcamo Bālavaggo*.
[2] Thai: *bālāna’*.
[3] PTS: *dhanaṃ m’ atthi*; Thai: *dhanamatthi*.
[4] PTS: *maññatī balyaṃ*.
[5] BJT: *viññu*.

–⏑––¦⏑–––¦¦––––¦⏑–⏑– pathyā
tañ-ca kammaṃ kataṃ sādhu yaṃ katvā nānutappati,
–⏑⏑–¦–⏑⏑–¦¦⏑––⏑¦⏑–⏑– bhavipulā
yassa patīto sumano vipākaṃ paṭisevati. [68]

⏑⏑––¦⏑⏑––¦¦–⏑––¦⏑–⏑– savipulā x 2
madhuvā maññati[1] bālo, yāva pāpaṃ na paccati,
⏑–⏑–¦⏑⏑––¦¦⏑⏑––––¦⏑–⏑–
yadā ca paccati[2] pāpaṃ, atha bālo[3] dukkhaṃ nigacchati. [69]

––––¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
māse māse kusaggena bālo bhuñjetha[4] bhojanaṃ,
⏑–––¦⏑–––¦¦⏑––⏑¦⏑–⏑–
na so saṅkhātadhammānaṃ kalaṃ agghati[5] soḷasiṃ. [70]

⏑⏑––¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
na hi pāpaṃ kataṃ kammaṃ sajju khīraṃ va muccati,
⏑–––¦⏑–––¦¦––––¦⏑–⏑–
ḍahantaṃ bālam-anveti bhasmacchanno[6] va pāvako. [71]

–⏑–⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
yāvad-eva anatthāya ñattaṃ bālassa jāyati,
–⏑––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
hanti bālassa sukkaṃsaṃ muddham[7]-assa vipātayaṃ. [72]

⏑⏑––⏑¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
asataṃ[8] bhāvanam[9]-iccheyya, purekkhārañ-ca bhikkhusu,
–––⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
āvāsesu ca issar[i]yaṃ, pūjā parakulesu ca. [73]

[1] PTS: *maññatī*; the readings in this line, and in line c in PTS are m.c. to produce the pathyā cadence, but the fifth variation (vipulā) is acceptable, and has the most manuscript support, so there is no need for a change in the normal word form.
[2] PTS: *paccatī*.
[3] Thai places *bālo* in brackets; ChS omits atha. Metre: as it stands there are two syllables too many in line d, the vv.ll.s arise from trying to regularize the metre. If this is a Vetālīya line as Norman (WD) suggests, then it is a very unusual shape (cf. 119d; 120d).
[4] ChS: *bhuñjeyya*.
[5] PTS: *nāgghati*.
[6] PTS, Thai: *bhasmācchanno*.
[7] Thai: *muddhaṃ*.
[8] Thai, ChS: *asantaṃ*.
[9] Thai: *bhāvam*-.

⏑–⏑⏑¦⏑–––¦¦⏑–––⏑¦⏑–⏑– pathyā x 3
“mameva kata’ maññantu[1] gihī pabbajitā ubho,
⏑–⏑⏑⏑¦⏑–––¦¦––––¦⏑–⏑–
mameva ativasā[2] assu kiccākiccesu kismici”,
⏑⏑––¦⏑–––¦¦––––¦⏑–⏑–
iti bālassa saṅkappo icchā māno ca vaḍḍhati. [74]

––⏑–¦–⏑⏑–¦¦––––¦⏑–⏑– bhavipulā
aññā hi lābhūpanisā, aññā nibbānagāminī,[3]
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
evam-etaṃ abhiññāya bhikkhu buddhassa sāvako
––––¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
sakkāraṃ nābhinandeyya, vivekam-anubrūhaye.[4] [75]

Bālavaggo pañcamo.[5]

6: Paṇḍitavaggo[6]

⏑––⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā
nidhīnaṃ[7] va pavattāraṃ yaṃ passe vajjadassinaṃ,
––⏑–¦––––¦¦–⏑––¦⏑–⏑– mavipulā
niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje,
–⏑–⏑¦⏑–––¦¦––––⏑¦⏑–⏑– pathyā
tādisaṃ bhajamānassa seyyo hoti na pāpiyo. [76]

–⏑––¦⏑–––¦¦⏑––⏑¦⏑–⏑– pathyā x 2
ovadeyyānusāseyya,[8] asabbhā ca nivāraye,
⏑–⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
sataṃ hi so piyo hoti, asataṃ hoti appiyo. [77]

⏑⏑––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑– pathyā
na bhaje pāpake mitte, na bhaje purisādhame,
⏑–⏑–¦––––¦¦⏑–⏑⏑¦⏑–⏑– mavipulā
bhajetha mitte kalyāṇe, bhajetha purisuttame. [78]

–⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
dhammapīti sukhaṃ seti, vippasannena[9] cetasā,
––⏑–¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
ar[i]yappavedite dhamme sadā ramati paṇḍito. [79]

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[1] BJT: *kataṃ maññantū*; (*ū* is a printer’s error) in the text niggahīta is lost m.c. to give the pathyā cadence.
[2] PTS, ChS: *mam’ evātivasā*.
[3] Editor’s note: BJT, *nibbāna-*, against its usual spelling.
[4] Metre: note that *-br-* does not make position here, which is very unusual for *br* in medial position.
[5] ChS: *Bālavaggo pañcamo niṭṭhito*.
[6] PTS: *Paṇḍitavagga*; Thai: *Dhammapadagāthāya chaṭṭho Paṇḍitavaggo*.
[7] BJT: *nidhinaṃ*.
[8] BJT: *ovadeyyanusāseyya*.
[9] PTS: *vipasannena*; (in WD Norman lists this as a misprint for *vippa-*).

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
udakaṃ hi[1] nayanti nettikā,
⏑⏑––⏑⏑¦–⏑–⏑–
usukārā namayanti tejanaṃ,
––⏑⏑¦–⏑–⏑–
dāruṃ namayanti tacchakā,
–––⏑⏑¦–⏑–⏑–
attānaṃ damayanti paṇḍitā. [80]

––⏑–¦–⏑⏑–¦¦––⏑⏑¦ ⏑–⏑– bhavipulā
selo yathā ekaghano vātena na samīrati,
––––¦⏑––––¦¦⏑⏑––¦⏑–⏑– pathyā
evaṃ nindāpasaṃsāsu na samiñjanti[2] paṇḍitā. [81]

⏑–⏑–¦––––¦¦–⏑––¦⏑–⏑– mavipulā
yathā pi r[a]hado gambhīro vippasanno[3] anāvilo,
––––¦⏑––––¦¦–⏑––¦⏑–⏑– pathyā
evaṃ dhammāni sutvāna vippasīdanti paṇḍitā. [82]

––⏑–,¦–⏑⏑¦–⏑–– Tuṭṭhubha x 4
sabbattha ve sappurisā vajanti,[4]
⏑–⏑–¦–,⏑⏑¦–⏑––
na kāmakāmā lapayanti santo,
⏑–⏑–¦–,⏑⏑¦–⏑––
sukhena phuṭṭhā atha vā dukhena,[5]
––⏑–,¦–⏑–¦–⏑––
noccāvacaṃ[6] paṇḍitā dassayanti. [83]

⏑–⏑–¦⏑,⏑⏑¦–⏑–– Tuṭṭhubha x 2
na attahetu na parassa hetu,
⏑–⏑–¦–,⏑⏑¦–⏑––
na puttam-icche na dhanaṃ na raṭṭhaṃ,
⏑––⏑⏑––⏑⏑¦–⏑–⏑– Jagatī [7]
na iccheyya adhammena samiddhim-attano,
⏑–⏑–,¦–⏑–¦–⏑–⏑– Jagatī
sa sīlavā paññavā dhammiko siyā. [84]

–⏑––¦⏑––––¦¦–⏑––¦⏑–⏑– pathyā
appakā te manussesu ye janā pāragāmino,
⏑––⏑¦⏑–⏑–¦¦–⏑––¦⏑–⏑– Anuṭṭhubha
athāyaṃ itarā pajā tīram-evānudhāvati. [85]

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[1] Thai: *udakañ-hi*.
[2] Thai: *sammiñjanti*.
[3] PTS: *vipasanno*.
[4] BJT, ChS: *cajanti*. See Brough pg 245.
[5] Thai: *dukkhena*; in the text the consonant cluster is simplified m.c. to give the normal cadence.
[6] PTS, ChS: *na uccāvacaṃ*.
[7] Metre: the line is very poor metrically here, we could read *niccheyy' adhammena*, or better *niccheyyādhammena*, as the Vedic opening –––– is found in early Pali verse.

–⏑––¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
ye ca kho sammad-akkhāte dhamme dhammānuvattino
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
te janā pāram-essanti, maccudheyyaṃ suduttaraṃ. [86]

––––¦–⏑––¦¦––––¦⏑–⏑– ravipulā
kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvetha paṇḍito,
––⏑–¦––––¦¦⏑–––¦⏑–⏑– mavipulā
okā anokaṃ[1] āgamma viveke yattha dūramaṃ. [87]

––⏑⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
tatrābhiratim-iccheyya hitvā kāme akiñcano,
––⏑–¦⏑–––¦¦––––¦⏑–⏑–
par[i]yodapeyya attānaṃ cittaklesehi paṇḍito. [88]

––––¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
yesaṃ sambodhi-aṅgesu[2] sammā cittaṃ subhāvitaṃ,
––⏑⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑–
ādānapaṭinissagge anupādāya ye ratā,
––⏑–¦⏑⏑––¦¦–––⏑¦⏑–⏑– savipulā
khīṇāsavā jutimanto[3] te loke parinibbutā. [89]

Paṇḍitavaggo chaṭṭho.[4]

[1] ChS: *anokam*.
[2] Thai, ChS: *sambodhiyaṅgesu*.
[3] PTS: *jutīmanto*.
[4] ChS: *Paṇḍitavaggo chaṭṭho niṭṭhito*.

7: Arahantavaggo[1]

⏑–⏑–¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
gataddhino visokassa vippamuttassa sabbadhi,
–⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
sabbaganthappahīnassa[2] pariḷāho na vijjati. [90]

––⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā x 2
uyyuñjanti satīmanto,[3] na nikete ramanti te,
––⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
haṃsā va pallalaṃ hitvā okam-okaṃ jahanti te. [91]

––⏑¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 3
yesaṃ sannicayo[4] natthi, ye pariññātabhojanā,
–⏑–¦⏑–––¦¦⏑––¦⏑–⏑–
suññato animitto ca vimokkho yesa'[5] gocaro,
––⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑–
ākāse va sakuntānaṃ gati tesaṃ durannayā. [92]

––⏑–¦⏑–––¦¦––⏑¦⏑–⏑– pathyā x 3
yassāsavā parikkhīṇā āhāre ca anissito,
–⏑–¦⏑–––¦¦⏑––¦⏑–⏑–
suññato animitto ca vimokkho[6] yassa gocaro,
––⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑–
ākāse va sakuntānaṃ padaṃ tassa durannayaṃ. [93]

––⏑–¦⏑,⏑⏑¦–⏑–– Tuṭṭhubha x 3
yassindriyāni samathaṃ gatāni,[7]
––⏑–,¦–⏑⏑¦–⏑––
assā[8] yathā sārathinā sudantā,
⏑–⏑–¦–⏑,⏑¦–⏑––
pahīnamānassa[9] anāsavassa,
––⏑–¦⏑,⏑⏑¦–⏑–⏑– Jagatī
devā pi tassa pihayanti tādino. [94]

[1] PTS: *Arahantavagga*; Thai: *Dhammapadagāthāya sattamo Arahantavaggo*.
[2] BJT: *sabbaganthappahīṇassa*.
[3] BJT: *satimanto*; in the text *ī* is m.c. to give pathyā, which here has the support of most of the manuscripts.
[4] Thai: *sanniccayo*.
[5] PTS, ChS: *yesaṃ*; in the text niggahīta is lost m.c. to produce the normal Siloka cadence.
[6] PTS: *vimokho*.
[7] Thai, ChS: *samathaṅgatāni*.
[8] ChS: omit *Assā*.
[9] BJT: *pahīṇamānassa*.

⏑⏑⏑⏑–¦–⏑–⏑– Vetālīya x 4
paṭhavisamo[1] no virujjhati,
––⏑––⏑¦–⏑–⏑– [2]
indakhīlūpamŏ[3] tādi subbato,
––⏑⏑¦–⏑–⏑–
rᵃhado va apetakaddamo,
–––⏑⏑¦–⏑–⏑–
saṃsārā na bhavanti tādino. [95]

–––⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
santaṃ tassa manaṃ hoti, santā vācā ca kamma ca,
–⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
sammad-aññāvimuttassa, upasantassa tādino. [96]

–––⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā
assaddho akataññū ca sandhicchedo ca yo naro,
⏑–⏑–¦––––¦¦⏑––⏑¦⏑–⏑– mavipulā
hatāvakāso vantāso sa ve uttamaporiso. [97]

–––⏑¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā
gāme vā yadi vāraññe, ninne vā yadi vā thale,
––––¦⏑⏑––¦¦––––¦⏑–⏑– savipulā
yatthar[a]hanto[4] viharanti taṃ bhūmiṃ rāmaṇeyyakaṃ.[5] [98]

⏑⏑––⏑¦⏑–––¦¦–⏑⏑⏑¦⏑–⏑– pathyā x 2 [6]
ramaṇīyāni araññāni, yattha na ramatī jano,
–⏑––¦⏑–––¦¦⏑––⏑¦⏑–⏑–
vītarāgā ramissanti,[7] na te kāmagavesino. [99]

Arahantavaggo sattamo.[8]

[1] PTS, Thai: *paṭhavīsamo;* ChS: *pathavisamo*.
[2] Metre: this is an example of the variant opening discussed in the Introduction, but note we still must read -*ūpamŏ* to correct the metre here.
[3] ChS: *indakhilupamo*; a reading produced to 'correct' the metre, but it is not needed as we can scan -*o* as light, and we then have an acceptable variation.
[4] BJT: *yatthārahanto*; Thai, ChS: *yattha arahanto*.
[5] Thai, ChS: *bhūmirāmaṇeyyakaṃ*.
[6] Metre: note that the 2nd and 3rd syllables are light again here.
[7] Thai: *ramessanti*.
[8] ChS: *Arahantavaggo sattamo niṭṭhito*.

8: Sahassavaggo[1]

⏑–⏑⏑¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑– pathyā x 2
sahassam-api ce vācā anatthapadasaṃhitā,
––––⏑¦⏑–––¦¦––––⏑¦⏑–⏑–
ekaṃ[2] atthapadaṃ seyyo yaṃ sutvā upasammati. [100]

⏑–⏑⏑¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑– pathyā x 2
sahassam-api ce gāthā anatthapadasaṃhitā,
––––⏑¦⏑–––¦¦––––⏑¦⏑–⏑–
ekaṃ gāthāpadaṃ seyyo yaṃ sutvā upasammati. [101]

––––⏑¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑– pathyā x 2
yo ce[3] gāthāsataṃ bhāse anatthapadasaṃhitā[4]
––––⏑¦⏑–––¦¦––––⏑¦⏑–⏑–
ekaṃ dhammapadaṃ seyyo yaṃ sutvā upasammati. [102]

––⏑–¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
yo sahassaṃ sahassena saṅgāme mānuse jine,
––⏑–¦⏑–––¦¦⏑–––¦⏑–⏑–
ekañ-ca jeyya attānaṃ[5] sa ve saṅgāmajuttamo. [103]

––⏑–¦⏑–––¦¦––––⏑¦⏑–⏑– pathyā x 2
attā have jitaṃ seyyo yā cāyaṃ itarā pajā
––⏑–¦⏑–––¦¦––––⏑¦⏑–⏑–
attadantassa posassa, niccaṃ saññatacārino. [104]

––⏑–¦⏑–––¦¦⏑––⏑¦⏑–⏑– pathyā x 2
neva devo na gandhabbo, na māro saha brahmunā,
⏑–⏑⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
jitaṃ apajitaṃ kay[i]rā tathārūpassa jantuno. [105]

––––⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑– pathyā x 3
māse māse sahassena yo yajetha sataṃ samaṃ,
––⏑–¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
ekañ-ca bhāvitattānaṃ muhuttam-api pūjaye,
––⏑–¦⏑–––¦¦––––⏑¦⏑–⏑–
sā yeva pūjanā seyyo[6] yañ-ce vassasataṃ hutaṃ. [106]

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[1] PTS: *Sahassavagga*; Thai: *Dhammapadagāthāya aṭṭhamo Sahassavaggo*.
[2] PTS: *ekam*.
[3] PTS, Thai: *ca*.
[4] Editor's note: BJT, *anatthapadasaṃhitaṃ*, by mistake.
[5] PTS, Thai, ChS: *jeyya-m-attānaṃ*.
[6] BJT: *seyyā*.

–⏑–⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā x 3
yo ca vassasataṃ jantu aggiṃ paricare vane,
––⏑–¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
ekañ-ca bhāvitattānaṃ muhuttam-api pūjaye,
––⏑–¦⏑–––¦¦–––⏑¦⏑–⏑–
sā yeva pūjanā seyyo[1] yañ-ce vassasataṃ hutaṃ. [107]

––⏑–¦–,⏑⏑¦–⏑–– Tuṭṭhubha x 4
yaṃ kiñci yiṭṭhaṃ ca hutaṃ ca[2] loke,
––⏑–,¦⏑–⏑¦–⏑–– [3]
saṃvaccharaṃ yajetha puññapekkho,[4]
––⏑–,¦⏑⏑⏑¦–⏑––
sabbam-pi[5] taṃ na catubhāgam-eti,
⏑⏑–⏑–,¦–⏑⏑¦–⏑––
abhivādanā ujjugatesu[6] seyyo.[7] [108]

⏑⏑–⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā
abhivādanasīlissa niccaṃ vaddhāpacāyino,[8]
––––¦––––¦¦–⏑––¦⏑–⏑– mavipulā
cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukhaṃ balaṃ. [109]

–⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā x 2
yo ca vassasataṃ jīve dussīlo asamāhito,
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
ekāhaṃ jīvitaṃ seyyo sīlavantassa jhāyino. [110]

–⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā x 2
yo ca vassasataṃ jīve duppañño asamāhito,
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
ekāhaṃ jīvitaṃ seyyo paññavantassa[9] jhāyino. [111]

–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
yo ca[10] vassasataṃ jīve kusīto hīnavīriyo,
––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
ekāhaṃ jīvitaṃ seyyo vir[i]yam[11]-ārabhato daḷhaṃ. [112]

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[1] BJT: *seyyā*.
[2] BJT, Thai, ChS: *yiṭṭhaṃ va hutaṃ va*.
[3] The break is unusual here, having a heavy 6th without the caesura which normally follows it. We should probably understand *yajĕtha* m.c.
[4] PTS: *puññapekho*.
[5] Thai: Sabbaṃ pi.
[6] Thai: *ujugatesu*.
[7] BJT: *seyyā*.
[8] Thai, ChS: *vuḍḍhāpacāyino*.
[9] PTS: *paññāvantassa*.
[10] BJT: *ce*.
[11] ChS: *vīriyam*.

–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑– pathyā x 2
yo ca[1] vassasataṃ jīve apassaṃ udayabbayaṃ,[2]
––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
ekāhaṃ jīvitaṃ seyyo passato udayabbayaṃ. [113]

–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑– pathyā x 2
yo ca[3] vassasataṃ jīve apassaṃ amataṃ padaṃ,
––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
ekāhaṃ jīvitaṃ seyyo passato amataṃ padaṃ. [114]

–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
yo ca[4] vassasataṃ jīve apassaṃ dhammam-uttamaṃ,
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
ekāhaṃ jīvitaṃ seyyo passato dhammam-uttamaṃ. [115]

Sahassavaggo aṭṭhamo.[5]

9: Pāpavaggo[6]

⏑–⏑–¦⏑–––¦¦––––¦⏑–⏑– pathyā
abhittharetha[7] kalyāṇe, pāpā cittaṃ nivāraye,
––⏑⏑¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā
dandhaṃ hi karato[8] puññaṃ pāpasmiṃ ramatī mano. [116]

–––⏑¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā
pāpañ-ce puriso kayⁱrā, na taṃ kayⁱrā punappunaṃ,
⏑–⏑–¦––––¦¦––––¦⏑–⏑– mavipulā
na tamhi chandaṃ kayⁱrātha, dukkho pāpassa uccayo. [117]

–––⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā
puññañ-ce puriso kayⁱrā, kayⁱrāthetaṃ[9] punappunaṃ,
–⏑––¦⏑⏑––¦¦⏑–––¦⏑–⏑– savipulā
tamhi chandaṃ kayirātha, sukho puññassa uccayo. [118]

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[1] BJT: *ce*.
[2] BJT, PTS: *udayavyayaṃ*, and in the next line.
[3] BJT: *ce*.
[4] BJT: *ce*.
[5] ChS: *Sahassavaggo aṭṭhamo niṭṭhito*.
[6] PTS: *Pāpavagga*; Thai: *Dhammapadagāthāya navamo Pāpavaggo*.
[7] BJT: *abhitvaretha*.
[8] BJT, PTS, ChS: *karoto*.
[9] PTS: *kayirāthenaṃ*; ChS: *kayirā naṃ*. Metre: note that the sarabhatti vowel *kayir-* is discounted 3 times in the last verse, and also in lines a & b here - but it has to be counted as a full vowel in line c to fit the metre.

– – ᴗ – ¦ ᴗ ᴗ – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – savipulā
pāpo pi passati[1] bhadraṃ yāva pāpaṃ na paccati,
ᴗ – ᴗ – ¦ ᴗ ᴗ – – ¦¦ ᴗ ᴗ – – – ¦ ᴗ – ᴗ – pathyā
yadā ca paccati[2] pāpaṃ atha pāpo[3] pāpāni passati. [119]

– – ᴗ – ¦ ᴗ ᴗ – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – savipulā
bhadro pi passati[4] pāpaṃ yāva bhadraṃ na paccati,
ᴗ – ᴗ – ¦ ᴗ ᴗ – – ¦¦ ᴗ ᴗ – – – ¦ ᴗ – ᴗ – pathyā
yadā ca paccati[5] bhadraṃ atha bhadro[6] bhadrāni passati. [120]

– ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ – – – ¦ ᴗ – ᴗ – pathyā x 2
māppamaññetha[7] pāpassa “na maṃ taṃ[8] āgamissati”.
ᴗ ᴗ – ᴗ ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ –
udabindunipātena udakumbho pi pūrati,
– ᴗ ᴗ – ¦ – – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – mavipulā
pūrati bālo[9] pāpassa, thokathokam[10]-pi ācinaṃ. [121]

– ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ – – ¦ – ᴗ – ᴗ – pathyā x 3
māppamaññetha[11] puññassa “na maṃ taṃ[12] āgamissati”.
ᴗ ᴗ – ᴗ ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ –
udabindunipātena udakumbho pi pūrati,
– – – ᴗ ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ –
dhīro pūrati[13] puññassa, thokathokam[14]-pi ācinaṃ. [122]

– ᴗ – ᴗ ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
vāṇijo va bhayaṃ maggaṃ appasattho mahaddhano,
ᴗ – – ᴗ ¦ ᴗ – – – ¦¦ – – ᴗ ᴗ ¦ ᴗ – ᴗ –
visaṃ jīvitukāmo va, pāpāni parivajjaye. [123]

– – ᴗ – ¦ ᴗ – – – ¦¦ ᴗ – ᴗ – ¦ ᴗ – ᴗ – pathyā x 2
pāṇimhi ce vaṇo nāssa hareyya pāṇinā visaṃ,
– ᴗ – ᴗ ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ –
nābbaṇaṃ visam-anveti, natthi pāpaṃ akubbato. [124]

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[1] PTS: *passatī*.
[2] PTS: *paccatī*.
[3] Thai places *pāpo* in brackets. Norman (WD) suggests that this is a Vetālīya line, but if that is so it has a very unusual shape to it which doesn't occur elsewhere in the Dhammapada (cf. 69d; 120d).
[4] PTS: *passatī*.
[5] PTS: *paccatī*.
[6] Thai places *bhadro* in brackets.
[7] BJT: *māpamaññetha*; Thai, ChS: *māvamaññetha*.
[8] Editor's note: BJT actually prints *mantaṃ* here, but *maṃ taṃ* in the next verse. PTS, ChS: *man taṃ*; Thai: *mattaṃ*.
[9] PTS, ChS: *pūrati bālo*.
[10] Thai: *thokaṃ thokaṃ*; ChS: *thokaṃ thokam*.
[11] BJT: *māpamaññetha*; Thai, ChS: *māvamaññetha*.
[12] PTS, ChS: *man taṃ*; Thai: *mattaṃ*.
[13] BJT: *pūrati dhīro;* Thai: *āpūrati dhīro*.
[14] Thai: *thokaṃ thokaṃ*; ChS: *thokaṃ thokam*.

– – ᴗ – ¦ – ᴗ , ᴗ ¦ – ᴗ – ᴗ – Jagatī
yo appaduṭṭhassa narassa dussati,
– – ᴗ – ¦ – ᴗ , ᴗ ¦ – ᴗ – – Tuṭṭhubha x 3
suddhassa posassa anaṅgaṇassa,
ᴗ – ᴗ – ¦ – , – ¦ – ᴗ – –
tam-eva bālaṃ pacceti pāpaṃ
⏑⏑ – ᴗ – , ¦ ᴗ ᴗ – ¦ – ᴗ – –
sukhumo rajo paṭivātaṃ va khitto. [125]

– ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
gabbham-ekepapajjanti[1] nirayaṃ pāpakammino,
– – ᴗ ᴗ ¦ ᴗ – – – ¦¦ ⏑⏑ – – ᴗ ¦ ᴗ – ᴗ –
saggaṃ sugatino yanti parinibbanti anāsavā. [126]

ᴗ – ᴗ – ¦ – , ᴗ ᴗ ¦ – ᴗ – – Tuṭṭhubha x 4
na antalikkhe, na samuddamajjhe,
ᴗ – ᴗ – ¦ – , ᴗ ᴗ ¦ – ᴗ – –
na pabbatānaṃ vivaraṃ pavissa,[2]
ᴗ – ᴗ – , ¦ – ᴗ ᴗ ¦ – ᴗ – –
na vijjatī so jagatippadeso
– – ᴗ – , ¦ – – ᴗ ¦ – ᴗ – –
yatthaṭṭhito[3] mucceyya[4] pāpakammā. [127]

ᴗ – ᴗ – ¦ – , ᴗ ᴗ ¦ – ᴗ – – Tuṭṭhubha x 4
na antalikkhe, na samuddamajjhe,
ᴗ – ᴗ – ¦ – , ᴗ ᴗ ¦ – ᴗ – –
na pabbatānaṃ vivaraṃ pavissa,[5]
ᴗ – ᴗ – , ¦ – ᴗ ᴗ ¦ – ᴗ – –
na vijjatī[6] so jagatippadeso
– – ᴗ – , ¦ – ᴗ ᴗ ¦ – ᴗ – –
yatthaṭṭhitaṃ nappasahetha[7] maccu. [128]

Pāpavaggo navamo.[8]

[1] PTS: *eke upapajjanti*; ChS: *eke uppajjanti*.
[2] Thai: *pavīsa*.
[3] Thai: *yatraṭṭhito*.
[4] PTS: *muñceyya*.
[5] Thai: *pavīsa*.
[6] Editor's note: BJT actually prints *vijjati* here, but *vijjatī*, as is required by the metre, in the previous verse.
[7] Thai: *yatraṭṭhitaṃ nappasaheyya*; ChS: *yatthaṭṭhitaṃ nappasaheyya*.
[8] ChS: *Pāpavaggo navamo niṭṭhito*.

10: Daṇḍavaggo[1]

– – ᴗ – ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ – pathyā x 2
sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno,
– – – ᴗ ¦ ᴗ – – – ¦¦ ᴗ ᴗ – ᴗ ¦ ᴗ – ᴗ –
attānaṃ upamaṃ katvā, na haneyya na ghātaye. [129]

– – ᴗ – ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ – pathyā x 2
sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ,
– – – ᴗ ¦ ᴗ – – – ¦¦ ᴗ ᴗ – ᴗ ¦ ᴗ – ᴗ –
attānaṃ upamaṃ katvā, na haneyya na ghātaye. [130]

ᴗ ᴗ – – ¦ ᴗ – – – ¦¦ – – – ᴗ ¦ ᴗ – ᴗ – pathyā x 2
sukhakāmāni bhūtāni yo daṇḍena vihiṃsati,
– ᴗ – ᴗ ¦ ᴗ – – – ¦¦ – ᴗ – ᴗ ᴗ ¦ ᴗ – ᴗ –[2]
attano sukham-esāno pecca so na labhate sukhaṃ. [131]

ᴗ ᴗ – – ¦ ᴗ – – – ¦¦ – – – ᴗ ¦ ᴗ – ᴗ – pathyā x 2
sukhakāmāni bhūtāni yo daṇḍena na hiṃsati,
– ᴗ – ᴗ ¦ ᴗ – – – ¦¦ – ᴗ – ᴗ ¦ ᴗ – ᴗ –
attano sukham-esāno pecca so labhate sukhaṃ. [132]

– – ᴗ ᴗ ¦ ᴗ – – – ¦¦ – – ᴗ ᴗ ¦ ᴗ – ᴗ – pathyā
māvoca pharusaṃ kañci, vuttā paṭivadeyyu’ taṃ,
– – ᴗ – ¦ – ᴗ ᴗ – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ – bhavipulā
dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu’ taṃ. [133]

ᴗ – – – ¦ ᴗ – – – ¦¦ – – ᴗ ᴗ ¦ ᴗ – ᴗ – pathyā x 2
sace neresi attānaṃ, kaṃso upahato yathā,
– ᴗ – – ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ –
esa pattosi nibbānaṃ,[3] sārambho te na vijjati. [134]

ᴗ – – – ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ – pathyā
yathā daṇḍena gopālo gāvo pāceti[4] gocaraṃ,
– – ᴗ – ¦ ᴗ – ᴗ – ¦¦ – – – – ¦ ᴗ – ᴗ – Anuṭṭhubha
evaṃ jarā ca maccu ca āyuṃ pācenti[5] pāṇinaṃ. [135]

ᴗ ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ – – – ¦ ᴗ – ᴗ – pathyā x 2
atha pāpāni kammāni karaṃ bālo na bujjhati,
– ᴗ – – ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ –
sehi kammehi dummedho aggidaḍḍho va tappati. [136]

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[1] PTS: *Daṇḍavagga*; Thai: *Dhammapadagāthāya dasamo Daṇḍavaggo*.

[2] Metre: note that the resolution at the 4th here is unusual in that we have to take the negative as the first syllable in the resolution; it appears that the negative is so closely attached syntactically to the word it modifies that it is sometimes taken as though it were part of the following word prosodically.

[3] BJT: *nibbāṇaṃ*.

[4] ChS: *pājeti*.

[5] ChS: *pājenti*.

– – – ◡ ¦ ◡ – – – ¦¦ – ◡ – – ¦ ◡ – ◡ – pathyā
yo daṇḍena adaṇḍesu appaduṭṭhesu dussati
◡ – ◡ – ◡ ¦ ◡ – – – ¦¦ – ◡ – ◡ ¦ ◡ – ◡ – 9 syllables
dasannam-aññataraṃ ṭhānaṃ khippam-eva nigacchati: [137]

– ◡ – ◡ ¦ ◡ – – – ¦¦ ◡ – – ◡ ¦ ◡ – ◡ – pathyā x 2
vedanaṃ pharusaṃ jāniṃ, sarīrassa ca bhedanaṃ,
◡ ◡ – – ¦ ◡ – – – ¦¦ – – – – ¦ ◡ – ◡ –
garukaṃ vā pi ābādhaṃ, cittakkhepaṃ va[1] pāpuṇe, [138]

– ◡ – – ¦ ◡ ◡ – – ¦¦ – – – – ¦ ◡ – ◡ – savipulā
rājato vā[2] upasaggaṃ,[3] abbhakkhānaṃ va[4] dāruṇaṃ,
◡ – ◡ – ¦ ◡ – – – ¦¦ – – – ◡ ¦ ◡ – ◡ – pathyā
parikkhayaṃ va[5] ñātīnaṃ,[6] bhogānaṃ va[7] pabhaṅguraṃ.[8] [139]

◡ ◡ – ◡ ¦ ◡ – – – ¦¦ – ◡ ◡ ◡ ¦ ◡ – ◡ – pathyā
atha vāssa agārāni, aggi[9] ḍahati pāvako.
– – ◡ – ¦ – – – – ¦¦ ◡◡ – – ◡ ¦ ◡ – ◡ – mavipulā
kāyassa bhedā duppañño nirayaṃ so upapajjati.[10] [140]

◡ – ◡ – ¦ – , ◡ ◡ ¦ – ◡ – – Tuṭṭhubha x 4
na naggacar[i]yā na jaṭā na paṅkā,
– – ◡ – , ¦ – ◡ ◡ ¦ – ◡ – –
nānāsakā[11] thaṇḍilasāyikā vā,
– – ◡ – ¦ – , – ◡ ◡ ¦ – ◡ – –[12]
rājo ca jallaṃ[13] ukkuṭikappadhānaṃ,
– – ◡ – ¦ – , ◡ ◡ ¦ – ◡ – –
sodhenti maccaṃ avitiṇṇakaṅkhaṃ. [141]

[1] ChS: *cittakkhepañ-ca*.
[2] PTS: *va*.
[3] BJT, PTS: *upassaggaṃ*; the variant reading recorded here is m.c. to produce the pathyā cadence, but savipulā is acceptable, so there is no need for a change in the normal word form.
[4] ChS: *abbhakkhānañ-ca*.
[5] ChS: *parikkhayañ-ca*.
[6] PTS: *ñātinaṃ*.
[7] ChS: *bhogānañ-ca*. Metre: we might have expected a reading *vā* here as the shortening of the vowel is not required m.c. It has probably arisen through imitation of *va* (< *vā*) is the previous lines.
[8] PTS: *pabhaṅguṇaṃ*.
[9] PTS: *aggī* - this reading corrects the metre by avoiding 2 light syllables in 2nd & 3rd positions, but it doesn't have good manuscript support.
[10] PTS, ChS: *sopapajjati*.
[11] BJT: *nānāsikā*.
[12] Metre: this is the extended form of the Tuṭṭhubha metre, pausing at the fifth and re-starting from the same syllable.
[13] PTS: *rajo va jallaṃ*; Thai, ChS: *rajo jallaṃ*.

⏑–⏑–,¦–⏑⏑¦–⏑–– Tuṭṭhubha x 4
alaṅkato ce pi samaṃ careyya,
––––,¦⏑⏑–¦–⏑––
santo danto niyato brahmacārī,[1]
––⏑–¦–⏑,⏑¦–⏑––
sabbesu bhūtesu nidhāya daṇḍaṃ,
––⏑–,¦–⏑⏑¦–⏑––
so brāhmaṇo so samaṇo sa[2] bhikkhu. [142]

⏑–⏑–¦–⏑⏑–¦¦–⏑––¦⏑–⏑– bhavipulā
hirīnisedho[3] puriso koci lokasmi'[4] vijjati,
––––¦⏑–⏑–¦¦––––¦⏑–⏑– Anuṭṭhubha
yo nindaṃ[5] appabodhati[6] asso bhadro kasām-iva.[7] [143]

––⏑–¦––,⏑¦–⏑–– Tuṭṭhubha x 2
asso yathā bhadro kasāniviṭṭho
––⏑–,¦––⏑¦–⏑–⏑ [8]
ātāpino saṃvegino bhavātha.[9]
––⏑,–¦–⏑⏑¦–⏑–⏑– Jagatī x 4
saddhāya sīlena ca vīriyena[10] ca,
⏑–⏑–,¦–⏑⏑¦–⏑–⏑–
samādhinā dhammavinicchayena ca,
––⏑–¦–,⏑⏑¦–⏑–⏑–
sampannavijjācaraṇā patissatā,
⏑–⏑⏑¦–,⏑⏑¦–⏑–⏑–
pahassatha[11] dukkham-idaṃ anappakaṃ. [144]

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
udakaṃ hi nayanti nettikā,
⏑⏑––⏑⏑¦–⏑–⏑–
usukārā namayanti tejanaṃ,
––⏑⏑¦–⏑–⏑–
dāruṃ namayanti tacchakā,
–––⏑⏑¦–⏑–⏑–
attānaṃ damayanti subbatā. [145]

Daṇḍavaggo dasamo.[12]

[1] Metre: note the Vedic opening which is found quite frequently in early Pāḷi verse.
[2] Metre: note that *sa* is read here m.c. for *so*, to produce the required cadence.
[3] Thai: *hirinisedho*; *ī* in the text is m.c. to avoid 2 light syllables in 2nd & 3rd position.
[4] BJT: *lokasmiṃ*; in the text niggahīta is lost m.c. to give the normal cadence.
[5] Thai, ChS: *niddaṃ*.
[6] BJT, Thai: *apabodhati*; ChS: *apabodheti*.
[7] PTS numbers this verse 143a. Note that the long *ā* in *kasām* is m.c. to produce the normal cadence.
[8] The break is unusual here, having a heavy 6th without the caesura which normally follows it. We should probably understand *saṃvĕgino* m.c.
[9] PTS numbers this part of the verse as *143b*, and starts *144* from the next line.
[10] PTS, Thai: *viriyena*; *ī* in the text is m.c. to give the normal cadence.
[11] ChS: *jahissatha*.
[12] ChS: *Daṇḍavaggo dasamo niṭṭhito*.

11: Jarāvaggo[1]

–ᴗ––¦ᴗ–––¦¦–––ᴗ¦ᴗ–ᴗ– pathyā x 2
ko nu hāso kim-ānando niccaṃ pajjalite sati?
–ᴗ––¦ᴗ–––¦¦ᴗ––ᴗ¦ᴗ–ᴗ–
andhakārena onaddhā padīpaṃ na gavesatha?[2] [146]

–ᴗ–ᴗ¦ᴗ–––¦¦ᴗᴗ––¦ᴗ–ᴗ– pathyā x 2
passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ
–ᴗ–ᴗ¦ᴗ–––¦¦–ᴗ–ᴗ¦ᴗ–ᴗ–
āturaṃ bahusaṅkappaṃ yassa natthi dhuvaṃ ṭhiti.[3] [147]

ᴗᴗ–ᴗ¦ᴗ–––¦¦–ᴗ––¦ᴗ–ᴗ– pathyā x 2
parijiṇṇam-idaṃ[4] rūpaṃ roganīḷaṃ pabhaṅguraṃ,[5]
–ᴗᴗ–¦ᴗ–––¦¦ᴗᴗ––¦ᴗ–ᴗ– [6]
bhijjati pūtisandeho maraṇantaṃ hi jīvitaṃ. [148]

–ᴗ–ᴗ¦ᴗ–––¦¦ᴗ–––¦ᴗ–ᴗ– pathyā x 2
yānimāni apatthāni alāpūneva[7] sārade,
––ᴗ–¦ᴗ–––¦¦–ᴗ––¦ᴗ–ᴗ–
kāpotakāni aṭṭhīni tāni disvāna kā rati? [149]

––––ᴗ¦ᴗ–ᴗ– Anuṭṭhubha x 4
aṭṭhīnaṃ nagaraṃ kataṃ
–ᴗ–ᴗ¦ᴗ–ᴗ–
maṃsalohitalepanaṃ,
–ᴗᴗ–¦ᴗ–ᴗ–
yattha jarā ca maccu ca
––––¦ᴗ–ᴗ– [8]
māno makkho ca ohito. [150]

––ᴗ–,¦–ᴗᴗ¦–ᴗ–– Tuṭṭhubha x 4
jīranti ve rājarathā sucittā,
ᴗ–ᴗ–¦–ᴗ,ᴗ¦–ᴗ––
atho sarīram-pi jaraṃ upeti.
ᴗ–ᴗ–¦–,ᴗᴗ¦–ᴗ––
satañ-ca dhammo na jaraṃ upeti,
––ᴗ–,¦–ᴗᴗ¦–ᴗ––
santo have sabbhi pavedayanti. [151]

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[1] PTS: *Jarāvagga*; Thai: *Dhammapadagāthāya ekādasamo Jarāvaggo*.
[2] BJT, PTS: *gavessatha*.
[3] Thai: *dhuvaṇ-ṭhiti*.
[4] PTS: *parijiṇṇaṃ idaṃ*.
[5] BJT: *roganiḍḍhaṃ pabhaṅguraṃ;* PTS: *roganiḍḍaṃ pabhaṅguṇaṃ*; Thai: *roganiddhaṃ pabhaṅguṇaṃ*.
[6] Metre: the 2nd and 3rd syllables of the prior line are light again in this line.
[7] ChS: *alābūneva*.
[8] Metre: this is a rare example of a samavutta Anuṭṭhubha verse.

– – ◡ – ¦ – ◡ ◡ – ¦¦ ◡ ◡ – – ¦ ◡ – ◡ – bhavipulā
appassutāyaṃ puriso balivaddo[1] va jīrati,
– – ◡ – ¦ ◡ – – – ¦¦ – – – ◡ ¦ ◡ – ◡ – pathyā
maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati. [152]

◡ – ◡ – ¦ ◡ – – – ¦¦ – – – – ¦ ◡ – ◡ – pathyā x 2
anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ
◡◡ – ◡ – ¦ ◡ – – – ¦¦ – – – ◡ ¦ ◡ – ◡ –
gahakārakaṃ gavesanto: dukkhā jāti punappunaṃ. [153]

◡ ◡ – ◡ ¦ ◡ – – – ¦¦ ◡ ◡ – – ¦ ◡ – ◡ – pathyā x 3
gahakāraka diṭṭhosi! puna gehaṃ na kāhasi:
– – – – ¦ ◡ – – – ¦¦ ◡ ◡ – – ¦ ◡ – ◡ –
sabbā te[2] phāsukā bhaggā, gahakūṭaṃ visaṅkhitaṃ,[3]
◡ – – ◡ ¦ ◡ – – – ¦¦ – – – ◡ ¦ ◡ – ◡ –
visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayam-ajjhagā. [154]

◡ ◡ – – ¦ – ◡ – – ¦¦ ◡ – – – ¦ ◡ – ◡ – ravipulā
acaritvā brahmacar[i]yaṃ aladdhā yobbane dhanaṃ
– ◡ – – ¦ ◡ – – – ¦¦ – ◡ – – ¦ ◡ – ◡ – pathyā
jiṇṇakoñcā va jhāyanti khīṇamacche va pallale. [155]

◡ ◡ – – ¦ – ◡ – – ¦¦ ◡ – – – ¦ ◡ – ◡ – ravipulā
acaritvā brahmacar[i]yaṃ aladdhā yobbane dhanaṃ
– ◡ – – ¦ ◡ – – – ¦¦ ◡ – – ◡ ¦ ◡ – ◡ – pathyā
senti cāpātikhittā[4] va purāṇāni anutthunaṃ. [156]

Jarāvaggo ekādasamo.[5]

[1] ChS: *balibaddo*.
[2] PTS: *ete*.
[3] Thai, ChS: *visaṅkhataṃ*.
[4] Thai, ChS: *cāpātikhīṇā*.
[5] ChS: *Jarāvaggo ekādasamo niṭṭhito*.

12: Attavaggo[1]

– – – – ¦ ⏑ – – – ¦¦ – – ⏑ – ¦ ⏑ – ⏑ – pathyā x 2
attānañ-ce piyaṃ jaññā rakkheyya naṃ surakkhitaṃ
– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ ⏑ ⏑ – – ¦ ⏑ – ⏑ –
tiṇṇam-aññataraṃ[2] yāmaṃ paṭijaggeyya paṇḍito. [157]

– – ⏑ – ¦ ⏑ ⏑ ⏑ – ¦¦ ⏑ ⏑ – – ¦ ⏑ – ⏑ – navipulā
attānam-eva paṭhamaṃ patirūpe[3] nivesaye,
⏑ – ⏑ ⏑ ¦ ⏑ – – – ¦¦ ⏑ ⏑ – – ¦ ⏑ – ⏑ – pathyā
athaññam-anusāseyya na kilisseyya paṇḍito. [158]

– – – – ¦ ⏑ – – – ¦¦ ⏑ – ⏑ ⏑ ¦ ⏑ – ⏑ – pathyā
attānañ-ce tathā kay[i]rā yathaññam-anusāsati,
⏑ – – ⏑ ¦ ⏑ ⏑ – – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ – savipulā
sudanto vata dametha,[4] attā hi kira duddamo. [159]

– – ⏑ – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ – pathyā x 2
attā hi attano nātho ko hi nātho paro siyā?
– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ –
attanā va sudantena nāthaṃ labhati dullabhaṃ. [160]

– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ – pathyā x 2
attanā va[5] kataṃ pāpaṃ attajaṃ attasambhavaṃ,
⏑ ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – – – ⏑ ¦ ⏑ – ⏑ –
abhimatthati dummedhaṃ vaj[i]raṃ vasmamayaṃ[6] maṇiṃ. [161]

– ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – – ⏑ ¦ ⏑ – ⏑ – pathyā x 2
yassa accantadussīlyaṃ māluvā sālam-ivotataṃ[7]
⏑ – ⏑ – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ –
karoti so tathattānaṃ yathā naṃ icchatī diso. [162]

⏑ ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ – pathyā x 2
sukarāni asādhūni attano ahitāni ca,
– – ⏑ – ¦ ⏑ – – – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ –
yaṃ ve hitañ-ca sādhuñ-ca[8] taṃ ve paramadukkaraṃ. [163]

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[1] PTS: *Attavagga*; Thai: *Dhammapadagāthāya dvādasamo Attavaggo*.
[2] PTS, ChS: *tiṇṇaṃ aññataraṃ*.
[3] Thai: *paṭirūpe*.
[4] BJT, Thai: *dammetha*.
[5] ChS: *attanā hi*.
[6] PTS: *v' amhamayaṃ*; Thai: *vamhayaṃ*.
[7] Thai, ChS: *sālamivotthataṃ*. Metre: there are 9 syllables in line b.
[8] Editor's note: BJT, *hitañ-ca sādhuṃ ca*.

–⏑⏑–¦⏑⏑⏑–¦¦––––¦⏑–⏑– navipulā
yo sāsanaṃ arahataṃ ar[i]yānaṃ dhammajīvinaṃ,
⏑––⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā
paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ,
⏑–⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
phalāni kaṭṭhakasseva attaghaññāya[1] phallati. [164]

–⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
attanā va[2] kataṃ pāpaṃ, attanā saṅkilissati,
–⏑–⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
attanā akataṃ pāpaṃ, attanā va visujjhati,
––⏑–¦––––¦¦–⏑––¦⏑–⏑– mavipulā
suddhī asuddhī[3] paccattaṃ, nāñño aññaṃ[4] visodhaye. [165]

–⏑––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑– pathyā x 2
atta-d-atthaṃ paratthena bahunā pi na hāpaye,
–⏑–⏑¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
atta-d-attham-abhiññāya sa-d-atthapasuto siyā. [166]

Attavaggo dvādasamo.[5]

13: Lokavaggo[6]

––––¦⏑–––¦¦⏑––⏑¦⏑–⏑– pathyā x 2
hīnaṃ dhammaṃ na seveyya, pamādena na saṃvase,
––––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
micchādiṭṭhiṃ na seveyya, na siyā lokavaḍḍhano.[7] [167]

––––¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā x 2
uttiṭṭhe nappamajjeyya, dhammaṃ sucaritaṃ care,
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
dhammacārī[8] sukhaṃ seti asmiṃ loke paramhi ca. [168]

––⏑–¦⏑⏑⏑–¦¦⏑––⏑¦⏑–⏑– navipulā
dhammaṃ care sucaritaṃ, na naṃ duccaritaṃ care,
–⏑––¦⏑–––¦¦––––¦⏑–⏑– pathyā
dhammacārī sukhaṃ seti asmiṃ loke paramhi ca. [169]

[1] ChS: *attaghātāya*.
[2] ChS: *attanā hi*.
[3] BJT, Thai: *suddhi asuddhī; ChS: suddhī asuddhi*.
[4] BJT: *nāññam-aññe*.
[5] ChS: *Attavaggo dvādasamo niṭṭhito*.
[6] PTS: *Lokavagga*; Thai: *Dhammapadagāthāya terasamo Lokavaggo*.
[7] BJT: *lokavaddhano*.
[8] Editor's note: BJT, *dhammacāri*, but cf. the next verse.

⏑−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑− pathyā x 2
yathā bubbulakaṃ[1] passe, yathā passe marīcikaṃ,
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
evaṃ lokaṃ avekkhantaṃ maccurājā na passati. [170]

−⏑−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑− pathyā x 2
etha passathimaṃ lokaṃ cittaṃ rājarathūpamaṃ
−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yattha bālā visīdanti, natthi saṅgo vijānataṃ. [171]

−⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑− pathyā x 2
yo ca pubbe pamajjitvā pacchā so nappamajjati,
⏑⏑−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
sŏ imaṃ[2] lokaṃ pabhāseti abbhā mutto va candimā. [172]

−⏑−−¦⏑−−−¦¦⏑⏑−⏑¦⏑−⏑− pathyā x 2
yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati,[3]
⏑⏑−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
sŏ imaṃ[4] lokaṃ pabhāseti abbhā mutto va candimā. [173]

−⏑−−¦⏑−−−¦¦⏑⏑−⏑¦⏑−⏑− pathyā x 2
andhabhūto ayaṃ loko, tanukettha vipassati,
⏑−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
sakunto[5] jālamutto va appo saggāya gacchati. [174]

−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑− pathyā
haṃsādiccapathe[6] yanti, ākāse yanti iddhiyā,
−−⏑−¦−−−−¦¦−−−−¦⏑−⏑− mavipulā
nīyanti[7] dhīrā lokamhā jetvā māraṃ savāhanaṃ.[8] [175]

−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑− pathyā x 2
ekaṃ dhammaṃ atītassa musāvādissa jantuno[9]
⏑−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
vitiṇṇaparalokassa natthi pāpaṃ akāriyaṃ. [176]

[1] Thai, ChS: *pubbuḷakaṃ*.
[2] PTS, ChS: *somaṃ*. This reading looks very much like a correction to the metre, and the *lectio difficilior* is to be preferred both here and below.
[3] ChS: *pidhīyati*.
[4] PTS, ChS: *somaṃ*.
[5] ChS: *sakuṇo*.
[6] Thai: *haṃsā ādiccapathe*.
[7] BJT: *niyyanti*.
[8] BJT, ChS: *savāhiniṃ*; PTS: *savāhaniṃ*.
[9] Editor's note: BJT, *jantūno*, printer's error.

⏑−⏑−¦−,−⏑−¦−⏑−− Tuṭṭhubha x 4[1]
na ve kadar[i]yā devalokaṃ vajanti,
−−⏑−,¦−⏑−¦−⏑−−
bālā have nappasaṃsanti dānaṃ,
−−⏑−¦−,⏑⏑¦−⏑−−
dhīro ca dānaṃ anumodamāno,
−−⏑−¦−⏑,⏑¦−⏑−−
teneva so hoti sukhī [2] parattha. [177]

⏑−−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑− pathyā x 2
pathavyā[3] ekarajjena saggassa gamanena vā
−⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
sabbalokādhipaccena sotāpattiphalaṃ varaṃ. [178]

Lokavaggo terasamo.[4]

14: Buddhavaggo[5]

−⏑⏑−¦−⏑−⏑− Vetālīya
yassa jitaṃ nāvajīyati,
⏑−−⏑−¦−⏑−⏑−− Opacchandasaka
jitaṃ assa[6] no yāti koci loke,
−−⏑⏑¦−⏑−⏑− Vetālīya x 2
tam-buddham[7]-anantagocaraṃ
⏑⏑−−⏑⏑¦−⏑−⏑−
apadaṃ kena padena nessatha? [179]

−⏑−⏑¦−⏑−⏑− Vetālīya x 4
yassa jālinī visattikā,
−−−⏑⏑¦−⏑−⏑−
taṇhā natthi kuhiñci netave,
−−⏑⏑¦−⏑−⏑−
tam-buddham[8]-anantagocaraṃ
⏑⏑−−⏑⏑¦−⏑−⏑−
apadaṃ kena padena nessatha? [180]

−−⏑⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑− pathyā
ye jhānapasutā dhīrā nekkhammūpasame ratā,
−−⏑−¦−⏑⏑−−¦¦−−−−¦⏑−⏑− mavipulā
devā pi tesaṃ pihayanti, sambuddhānaṃ satīmataṃ. [181]

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[1] Metre: another example of the extended Tuṭṭhubha, pausing at the fifth and re-starting from the same syllable.
[2] Editor's note: BJT, *sūkhī*, printer's error; in the text *ī* is m.c. to give the normal cadence.
[3] ChS: *pathabyā*.
[4] ChS: *Lokavaggo terasamo niṭṭhito*.
[5] PTS: *Buddhavagga*; Thai: *Dhammapadagāthāya cuddasamo Buddhavaggo*.
[6] BJT, Thai: *jitam-assa*.
[7] Thai: *taṃ buddhaṃ*.
[8] Thai: *taṃ buddhaṃ*.

– – ᴗ – ¦ ᴗ ⏑⏑ – – ¦¦ – – – – ¦ ᴗ – ᴗ – pathyā
kiccho manussapaṭilābho, kicchaṃ macchāna'[1] jīvitaṃ,
– – – – ¦ ᴗ ᴗ ᴗ – ¦¦ – – – – ¦ ᴗ – – – navipulā[2]
kicchaṃ saddhammasavanaṃ,[3] kiccho buddhānam[4] uppādo. [182]

– ᴗ – – ¦ ᴗ ⏑⏑ ᴗ – ¦¦ ⏑⏑ – ᴗ ᴗ ¦ ᴗ – ᴗ – Anuṭṭhubha
sabbapāpassa akaraṇaṃ, kusalassa upasampadā,[5]
ᴗ – ᴗ – ¦ – ᴗ ᴗ – ¦¦ – – – – ¦ ᴗ – ᴗ – bhavipulā
sacittapar'yodapanaṃ - etaṃ buddhāna' sāsanaṃ. [183]

– – ᴗ ᴗ ¦ – ᴗ – ᴗ – – Opacchandasaka x 4
khantī paramaṃ tapo titikkhā,[6]
– – – ᴗ ᴗ ¦ – ᴗ – ᴗ – –
nibbānaṃ[7] paramaṃ vadanti buddhā.
ᴗ ᴗ – ᴗ ᴗ ¦ – ᴗ – ᴗ – –
na hi pabbajito parūpaghātī,
ᴗ ᴗ – – ᴗ ᴗ ¦ – ᴗ – ᴗ – –
samaṇo[8] hoti paraṃ viheṭhayanto. [184]

⏑⏑ ᴗ – – ¦ ⏑⏑ ᴗ – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – ravipulā
anupavādo anupaghāto,[9] pātimokkhe ca saṃvaro,
– – ᴗ – ¦ ᴗ – – – ¦¦ – – ᴗ ᴗ ¦ ᴗ – ᴗ – pathyā x 2
mattaññutā ca bhattasmiṃ, pantañ-ca sayanāsanaṃ,
ᴗ ᴗ – – ¦ ᴗ – – – ¦¦ – – – ¦ – ᴗ – ᴗ –
adhicitte ca āyogo - etaṃ buddhāna' sāsanaṃ. [185]

ᴗ ᴗ – ᴗ ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
na kahāpaṇavassena titti kāmesu vijjati,
– – – – ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ –
"appassādā dukhā[10] kāmā" iti viññāya paṇḍito, [186]

ᴗ ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ – – – ¦ ᴗ – ᴗ – pathyā x 2
api dibbesu kāmesu ratiṃ so nādhigacchati.
– – ᴗ ᴗ ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ –
taṇhakkhayarato hoti sammāsambuddhasāvako. [187]

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[1] ChS: *maccāna*; in the text niggahīta is lost m.c. to give the normal cadence.

[2] Metre: the cadence is incorrect in this line - as Norman (WD) says, it may be this was originally a prior line (showing pathyā structure) which has been taken over.

[3] Thai, ChS: *saddhammassavanaṃ*.

[4] BJT: *buddhānaṃ*.

[5] Thai: *kusalassūpasampadā*.

[6] Thai: *tītikkhā*, printer's error.

[7] BJT: *nibbāṇaṃ*.

[8] ChS: *na samaṇo*.

[9] BJT, Thai, ChS: *anūpavādo anūpaghāto*. It should be noted that the PTS readings (which I have accepted here) are based on the old Thai manuscripts only, but the reading *anū* in the other editions has probably arisen through imitation of *parūpaghātī* in the previous verse. If *anū-* is the correct reading then we have to accept the fact that the metre is very wrong indeed, giving a 10 syllable line.

[10] Thai: *dukkhā*; in the text the consonant cluster is simplified m.c. to produce the pathyā cadence.

⏑ – – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ – pathyā x 2
bahuṃ[1] ve saraṇaṃ yanti, pabbatāni vanāni ca,
– – ⏑ – ¦ ⏑ – – – ¦¦ ⏑ – – ⏑ ¦ ⏑ – ⏑ –
ārāmarukkhacetyāni, manussā bhayatajjitā. [188]

– – – ⏑ ¦ ⏑ – – – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ – pathyā x 2
netaṃ kho saraṇaṃ khemaṃ, netaṃ saraṇam-uttamaṃ,
– – ⏑ ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
netaṃ saraṇam-āgamma[2] sabbadukkhā pamuccati. [189]

– ⏑ – – ¦ ⏑ – – – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ – pathyā x 2
yo ca buddhañ-ca dhammañ-ca saṅghañ-ca saraṇaṃ gato,
– – ⏑ – ¦ ⏑ – – – ¦¦ – – – – ¦ ⏑ – ⏑ –
cattāri ar[i]yasaccāni sammappaññāya[3] passati: [190]

– – – ⏑ ¦ ⏑ – – – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ – pathyā x 2
dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ,
– – – – ¦ ⏑ – – – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ –
ar[i]yañ-caṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāminaṃ. [191]

– – – ⏑ ¦ ⏑ – – – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ – pathyā x 2
etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇam-uttamaṃ,
– – ⏑ ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
etaṃ saraṇam-āgamma[4] sabbadukkhā pamuccati. [192]

– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ – pathyā x 2
dullabho purisājañño, na so sabbattha jāyati,
– ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ –
yattha so jāyatī[5] dhīro taṃ kulaṃ[6] sukham-edhati. [193]

⏑ – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ – pathyā x 2
sukho buddhānam[7]-uppādo, sukhā saddhammadesanā,
⏑ – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ –
sukhā saṅghassa sāmaggī,[8] samaggānaṃ tapo sukho. [194]

– – ⏑ – ¦ – ⏑ ⏑ – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ – bhavipulā
pūjārahe pūjayato, buddhe yadi va sāvake,
⏑ – ⏑ ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ – pathyā
papañcasamatikkante, tiṇṇasokapariddave. [195]

[1] BJT: *bahū*.
[2] PTS: *saraṇaṃ āgamma*, also in 192 below.
[3] PTS: *sammapaññāya*.
[4] PTS: *saraṇaṃ āgamma*.
[5] BJT, ChS: *jāyati*; in the text *ī* is m.c. to give the pathyā cadence.
[6] Editor's note: BJT, *kūlaṃ*, printer's error.
[7] BJT, PTS, Thai: *buddhānaṃ*.
[8] BJT: *sāmaggi*.

– ⏑ – ⏑ | – ⏑ ⏑ – || – ⏑ – ⏑ | ⏑ – ⏑ – bhavipulā
te tādise pūjayato, nibbute akutobhaye,
⏑ – – – | – – – – || ⏑ – ⏑ ⏑ | ⏑ – ⏑ – mavipulā
na sakkā puññaṃ saṅkhātuṃ imettam-api kenaci. [196]

Buddhavaggo cuddasamo.[1]

Paṭhamakabhāṇavāraṃ.[2]

15: Sukhavaggo[3]

⏑ ⏑ – ⏑ | ⏑ – – – || – ⏑ – ⏑ | ⏑ – ⏑ – pathyā x 2
susukhaṃ vata jīvāma verinesu averino,
– ⏑ – ⏑ | ⏑ – – – || ⏑ ⏑ – ⏑ | ⏑ – ⏑ –
verinesu manussesu viharāma averino. [197]

⏑ ⏑ – ⏑ | ⏑ – – – || – ⏑ – ⏑ | ⏑ – ⏑ – pathyā x 2
susukhaṃ vata jīvāma āturesu anāturā,
– ⏑ – ⏑ | ⏑ – – – || ⏑ ⏑ – ⏑ | ⏑ – ⏑ –
āturesu manussesu viharāma anāturā. [198]

⏑ ⏑ – ⏑ | ⏑ – – – || – ⏑ – ⏑ | ⏑ – ⏑ – pathyā x 2
susukhaṃ vata jīvāma ussukesu[4] anussukā
– ⏑ – ⏑ | ⏑ – – – || ⏑ ⏑ – ⏑ | ⏑ – ⏑ –
ussukesu manussesu viharāma anussukā. [199]

⏑ ⏑ – ⏑ | ⏑ – – – || – – – – | ⏑ – ⏑ – pathyā x 2
susukhaṃ vata jīvāma yesaṃ[5] no natthi kiñcanaṃ,
– ⏑ – – | ⏑ – – – || – – – – | ⏑ – ⏑ –
pītibhakkhā bhavissāma devā ābhassarā yathā. [200]

⏑ – – – | ⏑ ⏑ ⏑ – || – – – ⏑ | ⏑ – ⏑ – navipulā
jayaṃ veraṃ pasavati dukkhaṃ seti parājito,
⏑ ⏑ – – | ⏑ – – – || – – ⏑ ⏑ | ⏑ – ⏑ – pathyā
upasanto sukhaṃ seti hitvā jayaparājayaṃ. [201]

– ⏑ – ⏑ | ⏑ – – – || – ⏑ – ⏑ | ⏑ – ⏑ – pathyā x 2
natthi rāgasamo aggi, natthi dosasamo kali,
– ⏑ – ⏑ | ⏑ – – – || – ⏑ – ⏑ | ⏑ – ⏑ –
natthi khandhasamā[6] dukkhā, natthi santiparaṃ sukhaṃ. [202]

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[1] Editor's note: BJT, *cuddasamo Buddhavaggo*, against its normal practice of putting the name first. ChS: *Buddhavaggo cuddasamo niṭṭhito*.
[2] ChS: omits this end title.
[3] PTS: *Sukhavagga*; Thai: *Dhammapadagāthāya paṇṇarasamo Sukhavaggo*.
[4] Editor's note: BJT, *ussūkesu*, printer's error.
[5] PTS, Thai: *yesan*.
[6] PTS, Thai: *khandhādisā*.

⏑−−⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑− pathyā x 2
jighacchā paramā rogā, saṅkhāraparamā dukhā, [1]
−−−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ[2] sukhaṃ. [203]

−−⏑⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑− pathyā x 2
ārogyaparamā lābhā, santuṭṭhiparamaṃ dhanaṃ,
−−⏑⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
vissāsaparamā ñātī, nibbānaṃ paramaṃ[3] sukhaṃ. [204]

⏑⏑−⏑¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑− pathyā x 2
pavivekarasaṃ pitvā,[4] rasaṃ upasamassa ca,
−⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
niddaro hoti nippāpo, dhammapītirasaṃ pivaṃ.[5] [205]

−⏑−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā x 2
sāhu[6] dassanam-ar[i]yānaṃ, sannivāso sadā sukho,
⏑−⏑−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
adassanena bālānaṃ niccam-eva sukhī siyā. [206]

−⏑−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā x 3
bālasaṅgatacārī hi dīgham-addhāna' socati,
−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
dukkho bālehi saṃvāso amitteneva sabbadā.
−−⏑⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
dhīro ca sukhasaṃvāso ñātīnaṃ va samāgamo. [207]

tasmā hi,
−−⏑−¦−⏑,⏑¦−⏑−− Tuṭṭhubha x 3
dhīrañ-ca paññañ-ca bahussutañ-ca,
−−⏑−¦−,⏑⏑¦−⏑−−
dhorayhasīlaṃ vatavantam-ar[i]yaṃ,[7]
−−⏑−,¦−⏑⏑¦−⏑−−
taṃ tādisaṃ sappurisaṃ sumedhaṃ,
⏑−⏑−¦−⏑⏑¦−⏑−⏑− Jagatī
bhajetha nakkhattapathaṃ va candimā. [208]

Sukhavaggo paṇṇarasamo.[8]

[1] PTS: *saṅkhārā paramā dukhā*; Thai: *saṅkhārā paramā dukkhā*; in the text the consonant cluster has been simplified m.c. to give the normal cadence.
[2] BJT: *nibbāṇaparamaṃ*.
[3] BJT: *nibbāṇaparamaṃ*.
[4] PTS: *pītvā*.
[5] BJT: *pibaṃ*.
[6] PTS: *sādhu*.
[7] BJT, PTS: *āriyaṃ*.
[8] Editor's note: BJT, *Paṇṇarasamo sukhavaggo*, against its normal practice of putting the name first. PTS: *Sukhavaggo pannarasamo;* ChS: *Sukhavaggo pannarasamo niṭṭhito*.

16: Piyavaggo[1]

⏑ – – ¦ ⏑ – – – ¦¦ – – – ⏑ ¦ ⏑ – ⏑ – pathyā x 2
ayoge yuñjam-attānaṃ,[2] yogasmiñ-ca ayojayaṃ,
– – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ –
atthaṃ hitvā piyaggāhī, pihetattānuyoginaṃ. [209]

– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ – pathyā
mā piyehi samāgañchī[3] appiyehi kudācanaṃ,
– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ – 9 syllables
piyānaṃ adassanaṃ dukkhaṃ, appiyānañ-ca dassanaṃ. [210]

– – ⏑ – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ – pathyā x 2
tasmā piyaṃ na kayⁱrātha, piyāpāyo hi pāpako,
– – – – ¦ ⏑ – – – ¦¦ – – – ⏑ ¦ ⏑ – ⏑ –
ganthā tesaṃ na vijjanti yesaṃ natthi piyāppiyaṃ. [211]

⏑ ⏑ – – ¦ ⏑ – – – ¦¦ ⏑ ⏑ – – ¦ ⏑ – ⏑ – pathyā x 2
piyato jāyatī soko, piyato jāyatī bhayaṃ,
⏑ ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
piyato vippamuttassa natthi soko kuto bhayaṃ. [212]

– ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ – pathyā x 2
pemato jāyatī soko, pemato jāyatī bhayaṃ,
– ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
pemato vippamuttassa natthi soko kuto bhayaṃ. [213]

⏑ ⏑ – – ¦ ⏑ – – – ¦¦ ⏑ ⏑ – – ¦ ⏑ – ⏑ – pathyā x 2
ratiyā jāyatī soko, ratiyā jāyatī bhayaṃ,
⏑ ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
ratiyā vippamuttassa natthi soko kuto bhayaṃ. [214]

– ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ – pathyā x 2
kāmato jāyatī soko, kāmato jāyatī bhayaṃ,
– ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
kāmato vippamuttassa natthi soko kuto bhayaṃ. [215]

– – ⏑ – ¦ ⏑ – – – ¦¦ – – ⏑ – ¦ ⏑ – ⏑ – pathyā x 2
taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ,
– – ⏑ – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
taṇhāya vippamuttassa natthi soko kuto bhayaṃ. [216]

– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – – – – ¦ ⏑ – ⏑ – pathyā x 2
sīladassanasampannaṃ, dhammaṭṭhaṃ saccavedinaṃ[4]
– ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ –
attano kamma kubbānaṃ, taṃ jano[5] kurute piyaṃ. [217]

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[1] PTS: *Piyavagga*; Thai: *Dhammapadagāthāya soḷasamo Piyavaggo*.
[2] PTS: *yuñjaṃ attānaṃ*.
[3] PTS, ChS: *samāgañchi*.
[4] PTS, Thai: *saccavādinaṃ*.
[5] Thai: *tañjano*.

–⏑––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑– pathyā
chandajāto anakkhāte, manasā ca phuṭo[1] siyā,
––⏑⏑–⏑⏑–⏑––¦¦––––¦⏑–⏑– irregular [2]
kāmesu ca appaṭibaddhacitto,[3] uddhaṃsoto ti vuccati. [218]

⏑–⏑–¦–⏑⏑–¦¦–⏑––¦⏑–⏑– bhavipulā
cirappavāsiṃ purisaṃ dūrato sotthim-āgataṃ,
–⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā
ñātimittā suhajjā ca abhinandanti āgataṃ. [219]

⏑–⏑⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
tatheva katapuññam-pi asmā lokā paraṃ gataṃ,
––⏑⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
puññāni paṭigaṇhanti[4] piyaṃ ñātīva āgataṃ. [220]

Piyavaggo soḷasamo.[5]

[1] Thai: *phuṭho*.
[2] Metre: line c, as it stands, does not fit into any metre, if we read *cā* m.c. it gives a Tuṭṭhubha line - but as that would make the 3rd line Tuṭṭhubha in what is otherwise a Siloka verse the solution does not seem very satisfactory.
[3] Thai: *kāme ca apaṭibaddhacitto*.
[4] BJT: *patigaṇhanti*.
[5] Editor's note: BJT, *Soḷasamo piyavaggo*, against its normal practice of putting the name first; ChS: *Piyavaggo soḷasamo niṭṭhito*.

17: Kodhavaggo[1]

– – ◡ –,¦– ◡◡¦– ◡ – – Tuṭṭhubha x 4
kodhaṃ jahe vippajaheyya mānaṃ
– – ◡ –,¦– ◡◡¦– ◡ – –
saṃyojanaṃ sabbam-atikkameyya
– – ◡ –¦– –,◡¦– ◡ – –
taṃ[2] nāmarūpasmiṃ[3] asajjamānaṃ
◡ – ◡ –,¦– ◡◡¦– ◡ – –
akiñcanaṃ nānupatanti dukkhā. [221]

– – – ◡¦◡ – – –¦¦◡ – – –¦◡ – ◡ – pathyā (x 2)
yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye,
◡ ◡ – –¦◡ – – –¦¦– – – –¦◡ – ◡ –[4]
tam-ahaṃ sārathiṃ brūmi rasmiggāho itaro jano. [222]

– – – ◡¦◡ – – –¦¦◡ – – –¦◡ – ◡ – pathyā
akkodhena jine kodhaṃ, asādhuṃ sādhunā jine,
◡ – ◡ –¦– – – –¦¦– – ◡◡¦◡ – ◡ – mavipulā
jine kadar[i]yaṃ dānena, saccena alikavādinaṃ.[5] [223]

– – ◡ –¦◡ – – –¦¦– – – –¦◡ – ◡ – pathyā x 2
saccaṃ bhaṇe na kujjheyya, dajjāppasmim-pi yācito,[6]
– – ◡ –¦◡ – – –¦¦– – – –¦◡ – ◡ –
etehi tīhi ṭhānehi gacche devāna' santike. [224]

◡ – ◡ –¦– ◡◡ –¦¦– – – –¦◡ – ◡ – bhavipulā
ahiṃsakā ye munayo, niccaṃ kāyena saṃvutā,
– – ◡ –¦◡ – – –¦¦– – ◡ –¦◡ – ◡ – pathyā
te yanti accutaṃ ṭhānaṃ, yattha gantvā na socare. [225]

◡ – – ◡¦◡ – – –¦¦◡ – – –¦◡ – ◡ – pathyā x 2
sadā jāgaramānānaṃ ahorattānusikkhinaṃ,
– – – ◡¦◡ – – –¦¦– – – –¦◡ – ◡ –
nibbānaṃ[7] adhimuttānaṃ, atthaṃ gacchanti āsavā. [226]

– – ◡ –¦– ◡◡ –¦¦– – – ◡¦◡ – ◡ – bhavipulā
porāṇam-etaṃ atula netaṃ ajjatanām-iva,
– – ◡ –¦◡ – – –¦¦– – ◡◡¦◡ – ◡ – pathyā x 2
nindanti tuṇhim-āsīnaṃ,[8] nindanti bahubhāṇinaṃ,
◡◡ – ◡ –¦◡ – – –¦¦– ◡ – –¦◡ – ◡ –
mitabhāṇinam-pi[9] nindanti, natthi loke anindito. [227]

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[1] PTS: *Kodhavagga*; Thai: *Dhammapadagāthāya sattarasamo Kodhavaggo*.
[2] Thai: Tan.
[3] PTS, ChS: *-rūpasmim*.
[4] Metre: line d has 9 syllables, we could correct it by reading *'taro* m.c.
[5] PTS, ChS: *saccenālikavādinaṃ*.
[6] PTS, Thai: *dajjā appasmi yācito*; ChS: *dajjā appampi yācito*.
[7] BJT: *nibbāṇaṃ*.
[8] PTS: *tuṇhiṃ āsīnaṃ*.
[9] BJT, Thai, ChS: *mitabhāṇampi*.

⏑–⏑⏑¦⏑–⏑–¦¦⏑–⏑⏑¦⏑–⏑– Anuṭṭhubha
na cāhu na ca bhavissati na cetarahi vijjati
––––¦⏑–––¦¦––––¦⏑–⏑– pathyā
ekantaṃ nindito poso ekantaṃ vā pasaṃsito. [228]

––––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑– pathyā
yañ-ce viññū pasaṃsanti, anuvicca suve suve,
––⏑–¦––––¦¦–––⏑¦⏑–⏑– mavipulā
acchiddavuttiṃ medhāviṃ, paññāsīlasamāhitaṃ, [229]

––––¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā x 2
nekkhaṃ[1] jambonadasseva, ko taṃ ninditum-ar[a]hati?
––⏑–¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
devā pi naṃ pasaṃsanti, brahmunā pi pasaṃsito. [230]

––⏑–¦––––¦¦––⏑–¦⏑–⏑– mavipulā
kāyappakopaṃ rakkheyya, kāyena[2] saṃvuto siyā,
–⏑–⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā
kāyaduccaritaṃ hitvā kāyena sucaritaṃ care. [231]

⏑–⏑–¦––––¦¦––⏑–¦⏑–⏑– mavipulā
vacīpakopaṃ rakkheyya, vācāya saṃvuto siyā,
⏑––⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā
vacīduccaritaṃ hitvā vācāya sucaritaṃ care. [232]

⏑–⏑–¦––––¦¦⏑⏑––¦⏑–⏑– mavipulā
manopakopaṃ rakkheyya, manasā saṃvuto siyā,
⏑––⏑¦⏑–––¦¦⏑⏑–⏑⏑¦⏑–⏑– pathyā
manoduccaritaṃ hitvā manasā sucaritaṃ care. [233]

––⏑–¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
kāyena saṃvutā dhīrā, atho vācāya saṃvutā,
⏑⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑–
manasā saṃvutā dhīrā, te ve suparisaṃvutā. [234]

Kodhavaggo sattarasamo.[3]

[1] ChS: *nikkhaṃ*.
[2] Thai: *kāyana*, printer's error - correctly printed in the next line.
[3] Editor's note: BJT, *Sattarasamo kodhavaggo*, against its normal practice of putting the name first; ChS: *Kodhavaggo sattarasamo niṭṭhito*.

18: Malavaggo[1]

–⏑⏑–¦–⏑–⏑– Vetālīya x 4
paṇḍupalāso va dānisi,
⏑⏑⏑⏑–⏑⏑¦–⏑–⏑–
yamapurisā pi ca taṃ[2] upaṭṭhitā,
––⏑⏑¦–⏑–⏑–
uyyogamukhe ca tiṭṭhasi,
–––⏑⏑¦–⏑–⏑–
pātheyyam-pi ca te na vijjati. [235]

–⏑–⏑¦–⏑–⏑– Vetālīya x 4
so karohi dīpam-attano,
–––⏑⏑¦–⏑–⏑–
khippaṃ vāyama paṇḍito bhava,
––⏑⏑¦–⏑–⏑–
niddhantamalo anaṅgaṇo,
––⏑⏑⏑¦–⏑–⏑–
dibbaṃ ariyabhūmim-ehisi.[3] [236]

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
upanītavayo ca dānisi,
–⏑––⏑⏑¦–⏑–⏑–
sampayātosi yamassa santike,[4]
––⏑⏑–¦–⏑–⏑–
vāso pi ca te[5] natthi antarā,
–––⏑⏑¦–⏑–⏑–
pātheyyam-pi ca te na vijjati. [237]

–⏑–⏑¦–⏑–⏑– Vetālīya x 4
so karohi dīpam-attano,
–––⏑⏑¦–⏑–⏑–
khippaṃ vāyama paṇḍito bhava,
––⏑⏑¦–⏑–⏑–
niddhantamalo anaṅgaṇo,
⏑⏑––⏑⏑¦–⏑–⏑–
na punaṃ[6] jātijaraṃ upehisi. [238]

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[1] PTS: *Malavagga*; Thai: *Dhammapadagāthāya aṭṭharasamo Malavaggo*.
[2] ChS: *te*.
[3] ChS: *ariyabhūmiṃ upehisi*; Metre: the opening of this line is one mattā too short. Norman (WD) suggests reading *āriya-* (–⏑⏑).
[4] Thai: *santikaṃ*. Metre: for this variation see the Introduction to the Prosody.
[5] ChS: *vāso te*. The Burmese edition has adopted this reading to regularize the metre. Norman (WD) suggests we read *vāsŏ pi ca tĕ*, which would have the same effect, but note that the shape of the variation would be unusual again here, which must count against it. However this is probably simply a posterior line used in prior position by way of metrical license, and no 'correction' is needed (cf. 45c).
[6] BJT, Thai: *puna*.

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā x 2
anupubbena medhāvī thokathokaṃ[1] khaṇe khaṇe,
−−−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
kammāro rajatasseva niddhame malam-attano. [239]

⏑⏑−⏑⏑¦−⏑−⏑− Vetālīya x 4
ayasā va malaṃ samuṭṭhitaṃ,
⏑−−⏑⏑¦−⏑−⏑− [2]
taduṭṭhāya tam-eva khādati,
−−⏑⏑¦−⏑−⏑−
evaṃ atidhonacārinaṃ
⏑⏑−−⏑⏑¦−⏑−⏑−
sakakammāni[3] nayanti duggatiṃ. [240]

⏑−−⏑¦⏑−−−¦¦⏑−−⏑¦⏑−⏑− pathyā x 2
asajjhāyamalā mantā, anuṭṭhānamalā gharā,
⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ. [241]

⏑−⏑−¦−⏑⏑−¦¦−−−⏑¦⏑−⏑− bhavipulā
malitthiyā duccaritaṃ, maccheraṃ dadato malaṃ,
⏑−−−¦⏑−−−¦¦−−−−¦⏑−⏑− pathyā
malā ve pāpakā dhammā asmiṃ loke paramhi ca. [242]

⏑−⏑−¦⏑⏑⏑−¦¦⏑−−⏑¦⏑−⏑− navipulā
tato malā malataraṃ, avijjā paramaṃ malaṃ,
−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā
etaṃ malaṃ pahatvāna nimmalā hotha bhikkhavo. [243]

⏑−−⏑¦⏑⏑−−¦¦−⏑−−¦⏑−⏑− savipulā
sujīvaṃ ahirikena[4] kākasūrena dhaṃsinā,
−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā
pakkhandinā pagabbhena, saṅkiliṭṭhena jīvitaṃ. [244]

⏑−⏑−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑− pathyā x 2
hirīmatā[5] ca dujjīvaṃ, niccaṃ sucigavesinā,
⏑−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
alīnenāpagabbhena,[6] suddhājīvena passatā. [245]

−−⏑⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑− pathyā
yo pāṇam-atipāteti,[7] musāvādañ-ca bhāsati,
−−⏑−¦−−⏑⏑−¦¦⏑⏑−−¦⏑−⏑− mavipulā
loke adinnaṃ ādiyati, paradārañ-ca gacchati, [246]

[1] Thai, ChS: *thokaṃ thokaṃ*.
[2] Metre: we need to count the first syllable as heavy (pādādigaru) here to complete the mattā count.
[3] Thai, ChS: *sāni kammāni*.
[4] PTS: *ahirīkena*.
[5] BJT, Thai: *hirimatā*.
[6] PTS: *alīnen' appagabbhena*.
[7] PTS: *pāṇaṃ atimāteti*; Thai: *pāṇam-atipāpeti*.

⏑−−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑− pathyā
surāmerayapānañ-ca yo naro anuyuñjati,
⏑−⏑−¦−−−−¦¦−−⏑⏑¦⏑−⏑− mavipulā
idheva-m-eso[1] lokasmiṃ mūlaṃ khanati[2] attano. [247]

−−−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā x 2
evaṃ bho[3] purisa jānāhi pāpadhammā asaññatā.
−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
mā taṃ lobho adhammo ca ciraṃ dukkhāya randhayuṃ. [248]

⏑−⏑−¦⏑−−−¦¦⏑−⏑−¦⏑−⏑− pathyā
dadāti[4] ve yathāsaddhaṃ yathāpasādanaṃ jano,
−⏑−−¦⏑⏑⏑−¦¦⏑−−−¦⏑−⏑− navipulā
tattha yo maṅku bhavati[5] paresaṃ pānabhojane
⏑−⏑−¦−−−−¦¦⏑−−⏑¦⏑−⏑− mavipulā
na so divā vā rattiṃ vā samādhiṃ[6] adhigacchati. [249]

−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā
yassa cetaṃ samucchinnaṃ mūlaghaccaṃ samūhataṃ,
⏑−⏑−¦−−−−¦¦⏑−−⏑¦⏑−⏑− mavipulā
sa ve divā vā rattiṃ vā samādhiṃ[7] adhigacchati. [250]

−⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑− pathyā x 2
natthi rāgasamo aggi, natthi dosasamo gaho,
−⏑−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
natthi mohasamaṃ jālaṃ, natthi taṇhāsamā nadī. [251]

⏑−−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑− pathyā x 3
sudassaṃ vajjam-aññesaṃ, attano pana duddasaṃ,
⏑−−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
paresaṃ hi sŏ vajjāni opunāti[8] yathā bhusaṃ,[9]
−⏑−⏑¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
attano pana chādeti kaliṃ va kitavā saṭho. [252]

⏑⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑− pathyā x 2
paravajjānupassissa niccaṃ ujjhānasaññino
−⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
āsavā tassa vaḍḍhanti, ārā so āsavakkhayā. [253]

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[1] BJT, Thai: *idheva peso*.
[2] BJT, ChS: *khaṇati*.
[3] BJT: *evam-bho*.
[4] PTS: *dadanti*.
[5] BJT: *tattha ve maṅku yo hoti*; Thai: *tattha yo maṅkuto hoti*.
[6] ChS: *samādhim*.
[7] ChS: *samādhim*.
[8] BJT: *opuṇāti*.
[9] Editor's note: BJT, *bhūsaṃ*, printer's error.

– – – ᴗ ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ – pathyā
ākāse va padaṃ[1] natthi, samaṇo natthi bāhire,[2]
ᴗ – – ᴗ ¦ ᴗ – ᴗ – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – Anuṭṭhubha
papañcābhiratā pajā, nippapañcā tathāgatā. [254]

– – – ᴗ ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
ākāse va padaṃ[3] natthi, samaṇo natthi bāhire,[4]
– – – – ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ –
saṅkhārā sassatā natthi, natthi buddhānam-iñjitaṃ.[5] [255]

Malavaggo aṭṭhārasamo.[6]

19: Dhammaṭṭhavaggo[7]

ᴗ – ᴗ – ¦ ᴗ – – – ¦¦ – – – ᴗ ¦ ᴗ – ᴗ – pathyā x 2
na tena hoti dhammaṭṭho yenatthaṃ sahasā[8] naye,
– ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ – – – ¦ ᴗ – ᴗ –
yo ca atthaṃ anatthañ-ca ubho niccheyya paṇḍito, [256]

ᴗ – ᴗ – ¦ ᴗ – – – ¦¦ ᴗ – ᴗ ᴗ ¦ ᴗ – ᴗ – pathyā
asāhasena dhammena samena nayatī pare,
– – ᴗ – ¦ – – – – ¦¦ – – – ᴗ ¦ ᴗ – ᴗ – mavipulā
dhammassa gutto medhāvī dhammaṭṭho ti pavuccati. [257]

ᴗ – ᴗ – ¦ ᴗ – – – ¦¦ – ᴗ – ᴗ ¦ ᴗ – ᴗ – pathyā
na tena paṇḍito hoti yāvatā bahu bhāsati,
– – ᴗ – ¦ – ᴗ ᴗ – ¦¦ – ᴗ – ᴗ ¦ ᴗ – ᴗ – bhavipulā
khemī averī abhayo paṇḍito ti pavuccati. [258]

ᴗ – ᴗ – ¦ – ᴗ ᴗ – ¦¦ – ᴗ – ᴗ ¦ ᴗ – ᴗ – bhavipulā
na tāvatā dhammadharo yāvatā bahu bhāsati,
– ᴗ – – ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ – pathyā x 2
yo ca appam-pi sutvāna dhammaṃ kāyena passati,
ᴗ – – ᴗ ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ –
sa ve dhammadharo hoti yo dhammaṃ nappamajjati. [259]

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[1] BJT: *ākāse padaṃ*; PTS: *ākāse ca padaṃ*.
[2] PTS, Thai: *bāhiro*.
[3] BJT: *ākāse padaṃ*; PTS: *ākāse ca padaṃ*.
[4] PTS: *bāhiro*.
[5] BJT: *buddhānaṃ iñjitaṃ*.
[6] ChS: *Malavaggo aṭṭhārasamo niṭṭhito*.
[7] PTS: *Dhammaṭṭhavagga*; Thai: *Dhammapadagāthāya ekūnavīsatimo Dhammaṭṭhavaggo*.
[8] ChS: *sāhasā*.

⏑–⏑–––––¦¦––⏑⏑¦⏑–⏑– irregular
na tena thero[1] hoti yenassa palitaṃ[2] siro,
⏑⏑––¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā
paripakko vayo tassa moghajiṇṇo ti vuccati. [260]

–⏑––¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
yamhi saccañ-ca dhammo ca ahiṃsā saṃyamo damo,
⏑––⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
sa ve vantamalo dhīro thero iti[3] pavuccati. [261]

⏑–⏑⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑– pathyā x 2
na vākkaraṇamattena vaṇṇapokkharatāya vā
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
sādhurūpo naro hoti issukī maccharī saṭho. [262]

–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā
yassa cetaṃ samucchinnaṃ mūlaghaccaṃ samūhataṃ
⏑–⏑–¦––––¦¦–⏑––¦⏑–⏑– mavipulā
sa vantadoso medhāvī sādhurūpo ti vuccati. [263]

⏑–⏑–¦⏑⏑⏑–¦¦–⏑–⏑¦⏑–⏑– navipulā
na muṇḍakena samaṇo abbato alikaṃ bhaṇaṃ
–––⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā
icchālobhasamāpanno samaṇo kiṃ bhavissati? [264]

–⏑⏑–¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
yo ca sameti pāpāni, aṇuṃ-thūlāni sabbaso,
⏑⏑––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
samitattā hi pāpānaṃ samaṇo ti pavuccati. [265]

⏑–⏑–⏑––¦¦–⏑––¦⏑–⏑– irregular
na tena bhikkhu[4] hoti yāvatā bhikkhate pare,
––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑– pathyā
vissaṃ dhammaṃ samādāya bhikkhu hoti na tāvatā. [266]

–⏑––¦⏑–––¦¦––––¦⏑–⏑– pathyā
yodha puññañ-ca pāpañ-ca bāhetvā brahmacar[i]yavā,
––⏑–¦–⏑⏑–¦¦⏑–––¦⏑–⏑– bhavipulā
saṅkhāya loke carati, sa ce bhikkhū ti vuccati. [267]

⏑––⏑¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
na monena munī[5] hoti mūḷharūpo aviddasu,
–⏑⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑– [6]
yo ca tulaṃ va paggayha varam-ādāya paṇḍito, [268]

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[1] ChS: *na tena thero so hoti*. cf. 266a below. See Brough pg 239. We could read *bhavati* to give bhavipulā.
[2] PTS: *phalitaṃ*.
[3] PTS: *thero ti*; Thai: *so thero ti*.
[4] BJT: *bhikkhū hoti* (*ū* is a printer's error).
[5] BJT, Thai: *muni*; in the text *ī* is m.c. to give the pathyā cadence.
[6] Metre: note the light 2nd & 3rd syllables in the prior line.

–⏑⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā x 2
pāpāni parivajjeti, sa munī[1] tena so muni,
–⏑–⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
yo munāti ubho loke muni[2] tena pavuccati. [269]

⏑–⏑⏑¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
na tena ariyo hoti yena pāṇāni hiṃsati,
⏑–––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑⏑ [3]
ahiṃsā sabbapāṇānaṃ ariyo ti pavuccati. [270]

⏑––⏑¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
na sīlabbatamattena, bāhusaccena vā pana,
⏑⏑–⏑–¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
atha vā samādhilābhena, vivittasayanena[4] vā, [271]

⏑–⏑–¦–⏑⏑–¦¦⏑⏑–⏑¦⏑–⏑– bhavipulā
phusāmi nekkhammasukhaṃ, aputhujjanasevitaṃ,
–⏑––¦––––¦¦––––¦⏑–⏑– pathyā
bhikkhu vissāsa' māpādi[5] appatto āsavakkhayaṃ. [272]

Dhammaṭṭhavaggo ekūnavīsatimo.[6]

[1] Thai: *muni*; in the text *ī* is m.c. to avoid 2 light syllables in 2nd & 3rd positions.
[2] PTS: *munī*, PTS probably accepts this reading because of *munī* in line b; but it is not needed by the metre here.
[3] Metre: note that twice in this verse we have to scan the sarabhatti vowel in *ariya* as having its full value.
[4] BJT, PTS, Thai: *vivicca*-. See Brough pg 191.
[5] BJT: *vissāsaṃ māpādi*; in the text niggahīta is lost m.c. to give the normal cadence.
[6] ChS: *Dhammaṭṭhavaggo ekūnavīsatimo niṭṭhito*.

20: Maggavaggo[1]

– – – – ¦ ⏑ – – – ¦¦ – – – ⏑ ¦ ⏑ – ⏑ – pathyā
maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā,
⏑ – – – ¦ – – – – ¦¦ ⏑ ⏑ – – ¦ ⏑ – ⏑ – mavipulā
virāgo seṭṭho dhammānaṃ, dipadānañ-ca[2] cakkhumā. [273]

– – ⏑ – ¦ – – – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ – mavipulā
eso va[3] maggo natthaññho dassanassa visuddhiyā,
– – ⏑ – – ⏑ ⏑ – ⏑ – ¦¦ – – – – ¦ ⏑ – ⏑ – irregular [4]
etaṃ hi tumhe paṭipajjatha, mārassetaṃ pamohanaṃ. [274]

– – ⏑ – ¦ – ⏑⏑ – – ¦¦ – – – – ¦ ⏑ – ⏑ – mavipulā
etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,
– – – – ¦ ⏑ – – – ¦¦ – – ⏑ – ¦ ⏑ – ⏑ – pathyā
akkhāto ve[5] mayā maggo aññāya sallasanthanaṃ.[6] [275]

– – ⏑ – ¦ – – – – ¦¦ – – – – ¦ ⏑ – ⏑ – mavipulā
tumhehi kiccaṃ[7] ātappaṃ akkhātāro tathāgatā,
⏑ ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ – pathyā
paṭipannā pamokkhanti jhāyino mārabandhanā. [276]

– – – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ – 9 syllables
“sabbe saṅkhārā aniccā” ti, yadā paññāya passati,
⏑ ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ – pathyā
atha nibbindatī[8] dukkhe - esa maggo visuddhiyā. [277]

– – – – ¦ – – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ – mavipulā
“sabbe saṅkhārā dukkhā” ti, yadā paññāya passati,
⏑ ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ – pathyā
atha nibbindatī[9] dukkhe - esa maggo visuddhiyā. [278]

– – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ – pathyā x 2
“sabbe dhammā anattā” ti, yadā paññāya passati,
⏑ ⏑ – – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
atha nibbindatī[10] dukkhe - esa maggo visuddhiyā. [279]

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[1] PTS: *Maggavagga*; Thai: *Dhammapadagāthāya vīsatimo Maggavaggo*.
[2] BJT, ChS: *dvipadānañ ca*.
[3] PTS, Thai: *es’ eva*.
[4] Metre: as it stands line c has 10 syllables.
[5] Thai, ChS: *vo*.
[6] PTS, Thai: *sallasatthanaṃ; ChS: sallakantanaṃ*.
[7] ChS: *kiccam*.
[8] BJT, Thai, ChS: *nibbindati*.
[9] BJT, Thai, ChS: *nibbindati*.
[10] BJT, Thai, ChS: *nibbindati*.

– – ᴗ – ¦ – ᴗ , ᴗ ¦ – ᴗ – – Tuṭṭhubha x 3
uṭṭhānakālamhi anuṭṭhahāno,
ᴗ – ᴗ – , ¦ – ᴗᴗ ¦ – ᴗ – –
yuvā balī ālasiyaṃ upeto,
– – ᴗ – ¦ – ᴗ , ᴗ ¦ – ᴗ – –
saṃsannasaṅkappamano kusīto,
– – ᴗ – ¦ – , ᴗᴗ ¦ – ᴗ – ᴗ – Jagatī
paññāya maggaṃ alaso na vindati. [280]

– – ᴗ – ¦ – , ᴗᴗ ¦ – ᴗ – ᴗ – Jagatī
vācānurakkhī manasā susaṃvuto,
– – ᴗᴗ , ¦ ᴗᴗᴗ ¦ – ᴗ – – Tuṭṭhubha
kāyena ca akusalaṃ na kay[i]rā,[1]
– – ᴗ – , ¦ – ᴗᴗ ¦ – ᴗ – ᴗ – Jagatī x 2
ete tayo kammapathe visodhaye,
– – ᴗ – ¦ – – , ᴗ ¦ – ᴗ – ᴗ –
ārādhaye maggaṃ[2] isippaveditaṃ. [281]

– – – – ¦ ᴗ – – – ¦¦ ᴗ – – – ¦ ᴗ – ᴗ – pathyā (x 3)
yogā ve jāyatī[3] bhūri,[4] ayogā bhūrisaṅkhayo,
– – – – ¦ ᴗ – – – ¦¦ ᴗ – ᴗᴗ ¦ ᴗ – ᴗ –
etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca,
ᴗ – – – ¦ ᴗ – – – ¦¦ ᴗ – – ᴗ ¦ ᴗ – ᴗ –
tathattānaṃ[5] niveseyya yathā bhūri[6] pavaḍḍhati. [282]

ᴗ – – ᴗ ¦ ᴗ – – – ¦¦ ᴗᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
vanaṃ chindatha mā rukkhaṃ, vanato jāyatī[7] bhayaṃ,
– – ᴗ – ¦ ᴗ ‿ ‿ – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ –
chetvā vanañ-ca[8] vanathañ-ca, nibbanā hotha bhikkhavo. [283]

– ᴗᴗᴗᴗ ¦ – ᴗ – ᴗ – Vetālīya x 4
yāva hi[9] vanatho na chijjati
ᴗᴗ – – ᴗᴗ ¦ – ᴗ – ᴗ –
aṇumatto[10] pi narassa nārisu
ᴗᴗ – ᴗᴗ ¦ – ᴗ – ᴗ –
paṭibaddhamano va tāva so,
– – – ᴗᴗ ¦ – ᴗ – ᴗ –
vaccho khīrapako va mātari. [284]

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[1] ChS: *kāyena ca nākusalaṃ kayirā*, this reading is probably an attempt to repair the metre, but it doesn't achieve its aim. We should read *cā* m.c.
[2] PTS, ChS: *maggam*.
[3] BJT, PTS: *jāyati*.
[4] PTS, Thai: *bhūrī*.
[5] ChS: *tathāttānaṃ*.
[6] PTS: *bhūrī*.
[7] ChS: *jāyate*.
[8] PTS: *vanaṃ* (omit *ca*).
[9] BJT *yavaṃ*, omit *hi*; PTS, Thai: *yāvaṃ hi*.
[10] BJT: *anumatto*.

– – ᴗ ᴗ ¦ – ᴗ – ᴗ – Vetālīya x 4
ucchinda sineham-attano,
ᴗ ᴗ – – ᴗ ᴗ ¦ – ᴗ – ᴗ –
kumudaṃ sāradikaṃ va pāṇinā[1]
– ᴗ – ᴗ ¦ – ᴗ – ᴗ –
santimaggam-eva brūhaya
– – – ᴗ ᴗ ¦ – ᴗ – ᴗ –
nibbānaṃ[2] sugatena desitaṃ. [285]

ᴗ ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
“idha vassaṃ vasissāmi, idha hemantagimhisu”,
ᴗ ᴗ – – ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ –
iti bālo vicinteti antarāyaṃ na bujjhati. [286]

– – ᴗ ᴗ ¦ ᴗ – – – ¦¦ – – ᴗ ᴗ ¦ ᴗ – ᴗ – pathyā x 2
taṃ puttapasusammattaṃ byāsattamanasaṃ naraṃ,
– – – – ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ –
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati. [287]

ᴗ – ᴗ – ¦ – – – – ¦¦ ᴗ ᴗ – ᴗ ¦ ᴗ – ᴗ – mavipulā
na santi puttā tāṇāya, na pitā na pi bandhavā,
– ᴗ – – ¦ ᴗ – – – ¦¦ – ᴗ – ᴗ ¦ ᴗ – ᴗ – pathyā
antakenādhipannassa, natthi ñātisu[3] tāṇatā. [288]

– ᴗ – ᴗ ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
etam-atthavasaṃ ñatvā, paṇḍito sīlasaṃvuto,
– – ᴗ ᴗ ¦ ᴗ – – – ¦¦ – ᴗ – ᴗ ¦ ᴗ – ᴗ –
nibbānagamanaṃ[4] maggaṃ khippam-eva visodhaye. [289]

Maggavaggo vīsatimo.[5]

21: Pakiṇṇakavaggo[6]

– – ᴗ ᴗ ¦ ᴗ – – – ¦¦ – – – ᴗ ¦ ᴗ – ᴗ – pathyā x 2
mattāsukhapariccāgā passe ce vipulāṃ sukhaṃ,
ᴗ – – – ¦ ᴗ – – – ¦¦ – – – ᴗ ¦ ᴗ – ᴗ –
caje mattāsukhaṃ dhīro sampassaṃ vipulāṃ sukhaṃ. [290]

[1] ChS: omit *pāṇinā*.
[2] BJT: *nibbāṇaṃ*.
[3] PTS, ChS: *ñātīsu*.
[4] BJT: *nibbāṇa*-.
[5] ChS: *Maggavaggo vīsatimo niṭṭhito*.
[6] PTS: *Pakiṇṇakavagga*; Thai: *Dhammapadagāthāya ekavīsatimo Pakiṇṇakavaggo*.

⏑⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑− pathyā x 2
paradukkhūpadānena attano[1] sukham-icchati,
−⏑−−¦⏑−−−¦¦−−−⏑⏑¦⏑−⏑−
verasaṃsaggasaṃsaṭṭho verā so na parimuccati.[2] [291]

−⏑−−¦⏑⏑⏑−−¦¦⏑−−⏑¦⏑−⏑− pathyā x 2
yaṃ hi kiccaṃ tad-apaviddhaṃ,[3] akiccaṃ pana kay'irati,
−⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
unnalānaṃ[4] pamattānaṃ tesaṃ vaḍḍhanti āsavā. [292]

−−⏑⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑− pathyā x 3
yesañ-ca susamāraddhā niccaṃ kāyagatā sati,
⏑−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
akiccaṃ te na sevanti kicce sātaccakārino,
⏑−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā. [293]

−⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑− pathyā x 2
mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye,
−−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
raṭṭhaṃ sānucaraṃ hantvā, anīgho yāti brāhmaṇo. [294]

−⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑− pathyā x 2
mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye,[5]
−−⏑−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
veyyagghapañcamaṃ[6] hantvā, anīgho yāti brāhmaṇo. [295]

−⏑−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑− pathyā x 2
suppabuddhaṃ pabujjhanti sadā gotamasāvakā,
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
yesaṃ divā ca ratto ca niccaṃ buddhagatā sati. [296]

−⏑−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑− pathyā x 2
suppabuddhaṃ pabujjhanti sadā gotamasāvakā,
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
yesaṃ divā ca ratto ca niccaṃ dhammagatā sati. [297]

−⏑−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑− pathyā x 2
suppabuddhaṃ pabujjhanti sadā gotamasāvakā,
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
yesaṃ divā ca ratto ca niccaṃ saṅghagatā sati. [298]

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[1] PTS, Thai: *-dhānena yo attano*.
[2] PTS: *pamuccati*. Metre: note that this is another case where the negative, being so close syntactically to the word it modifies, is used as the first syllable of a resolution.
[3] PTS, ChS: *kiccaṃ apaviddhaṃ* (omit *tad*).
[4] PTS, ChS: *unnaḷānaṃ*.
[5] BJT: *sottiye*.
[6] ChS: *veyaggha-*.

–⏑––⏑–––⏑⏑–––⏑⏑–⏑– pathyā x 2
suppabuddhaṃ pabujjhanti sadā gotamasāvakā,
––⏑–⏑–––⏑⏑–––⏑⏑–⏑–
yesaṃ divā ca ratto ca niccaṃ kāyagatā sati. [299]

–⏑––⏑–––⏑⏑–––⏑⏑–⏑– pathyā x 2
suppabuddhaṃ pabujjhanti sadā gotamasāvakā,
––⏑–⏑–––⏑⏑–––⏑⏑–⏑–
yesaṃ divā ca ratto ca ahiṃsāya rato mano. [300]

–⏑––⏑–––⏑⏑–––⏑⏑–⏑– pathyā x 2
suppabuddhaṃ pabujjhanti sadā gotamasāvakā
––⏑–⏑–––⏑⏑–⏑–⏑⏑–⏑–
yesaṃ divā ca ratto ca bhāvanāya rato mano. [301]

––––⏑⏑⏑–⏑⏑–––⏑–⏑– Anuṭṭhubha [1]
duppabbajjaṃ durabhiramaṃ, durāvāsā gharā dukhā,[2]
––⏑–⏑–––⏑⏑––⏑⏑–⏑– pathyā
dukkhosamānasaṃvāso, dukkhānupatitaddhagū,
––⏑–⏑–⏑–⏑⏑––⏑⏑–⏑–⏑– Anuṭṭhubha [3]
tasmā na caddhagū siyā na ca dukkhānupatito[4] siyā. [302]

––––⏑–––⏑⏑–––⏑⏑–⏑– pathyā
saddho sīlena sampanno yasobhogasamappito,
––⏑–⏑–⏑⏑–⏑⏑–⏑⏑––⏑–⏑– bhavipulā
yaṃ yaṃ padesaṃ bhajati tattha tattheva pūjito. [303]

––––⏑–––⏑⏑⏑⏑–⏑–⏑– pathyā x 2
dūre santo pakāsenti[5] himavanto va pabbato,
⏑––⏑⏑–––⏑⏑––––⏑–⏑–
asantettha na dissanti rattiṃ khittā[6] yathā sarā. [304]

––⏑–⏑–⏑––⏑⏑––⏑⏑–⏑– ravipulā
ekāsanaṃ ekaseyyaṃ eko caram-atandito
––⏑⏑⏑–––⏑⏑–––⏑⏑–⏑– pathyā
eko damayam-attānaṃ vanante ramito siyā. [305]

Pakiṇṇakavaggo Ekavīsatimo.[7]

[1] Metre: the rule of resolution would allow resolution to be counted at the 5th or the 6th in line a - I mark it at the 6th as the resolution of prefixes is very common. If we take it at the 5th, the variation would be bhavipulā.

[2] Thai: *dukkhā*; *dukhā* in the text is m.c. to give the normal cadence.

[3] Metre: to get a correct reading metrically we have to count *na ca* as resolution at the 1st. I do not know of a parallel for this elsewhere, but it seems we are obliged to take the reading to get a good meaning for this line.

[4] BJT, Thai: *dukkhānupatito*.

[5] BJT: *pakāsanti*.

[6] PTS, Thai: *rattikhittā*.

[7] Editor's note: BJT, *ekavīsatimo Pakiṇṇakavaggo*, against its normal practice of putting the name; ChS: *Pakiṇṇakavaggo ekavīsatimo niṭṭhito*.

22: Nirayavaggo[1]

⏑–⏑–¦–,⏑⏑¦–⏑–– Tuṭṭhubha x 4
abhūtavādī nirayaṃ upeti,
––⏑–¦–,⏑⏑–¦–⏑–– Extended
yo vāpi[2] katvā na karomī ti[3] cāha,
⏑–⏑–,¦–⏑⏑¦–⏑––
ubho pi te pecca samā bhavanti,
⏑–⏑–¦–,⏑⏑¦–⏑––
nihīnakammā manujā parattha. [306]

––⏑–¦–⏑⏑–¦¦–⏑––¦⏑–⏑– bhavipulā
kāsāvakaṇṭhā bahavo pāpadhammā asaññatā,
––––¦⏑––––¦¦⏑⏑––⏑¦⏑–⏑– pathyā
pāpā pāpehi kammehi nirayaṃ te upapajjare. [307]

––⏑–¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā x 2
seyyo ayoguḷo bhutto tatto aggisikhūpamo,
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
yañ-ce bhuñjeyya[4] dussīlo raṭṭhapiṇḍaṃ[5] asaññato. [308]

––⏑–¦–⏑,⏑¦–⏑–– Tuṭṭhubha x 4
cattāri ṭhānāni naro pamatto
––⏑–,¦⏑⏑–¦–⏑––
āpajjatī[6] paradārūpasevī,
⏑–⏑–¦–,⏑⏑¦–⏑––
apuññalābhaṃ na nikāmaseyyaṃ,
––⏑–¦–,⏑⏑¦–⏑––
nindaṃ tatīyaṃ[7] nirayaṃ catutthaṃ. [309]

⏑–⏑–¦–⏑,⏑¦–⏑–⏑– Jagatī x 2
apuññalābho ca gatī ca pāpikā,
––⏑–¦–⏑,⏑¦–⏑–⏑–
bhītassa bhītāya ratī ca thokikā,
––⏑–¦–,⏑⏑¦–⏑–– Tuṭṭhubha x 2
rājā ca daṇḍaṃ garukaṃ paṇeti -
––⏑–,¦⏑⏑–¦–⏑––
tasmā naro paradāraṃ na seve. [310]

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[1] PTS: *Nirayavagga*; Thai: *Dhammapadagāthāya dvāvīsatimo Nirayavaggo*.
[2] BJT, Thai: *cāpi*.
[3] PTS, ChS: omit *ti* - this reading is taken to regularise the metre, but as it stands the line is an example of the extended form of the Tuṭṭhubha.
[4] Editor's note: BJT, *bhūñjeyya*, printer's error.
[5] ChS: *piṇḍam*.
[6] BJT, ChS: *āpajjati*; in the text *ī* is m.c. to give the normal opening.
[7] BJT, Thai: *tatiyaṃ*; in the text *ī* is m.c. to give the normal opening.

⏑–⏑–¦–⏑⏑–¦¦–⏑––¦⏑–⏑– bhavipulā
kuso yathā duggahito[1] hattham-evānukantati,[2]
––––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑– pathyā
sāmaññaṃ dupparāmaṭṭhaṃ nirayāyupakaḍḍhati.[3] [311]

––⏑⏑¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā
yaṃ kiñci sithilaṃ[4] kammaṃ, saṅkiliṭṭhañ-ca yaṃ vataṃ,
––⏑–¦–⏑––¦¦⏑––⏑¦⏑–⏑– ravipulā
saṅkassaraṃ brahmacar[i]yaṃ, na taṃ hoti mahapphalaṃ. [312]

–––⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā x 2
kay[i]rañ-ce[5] kayirāthenaṃ[6] daḷham-enaṃ parakkame,
⏑⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
saṭhilo[7] hi paribbājo bhiyyo ākirate rajaṃ. [313]

⏑⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā x 2
akataṃ dukkataṃ seyyo, pacchā tapati[8] dukkataṃ,
⏑–⏑⏑¦⏑–––¦¦––––¦⏑–⏑–
katañ-ca sukataṃ seyyo, yaṃ katvā nānutappati. [314]

⏑⏑–⏑¦––––¦¦–––⏑¦⏑–⏑– mavipulā
nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,
––––¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
evaṃ gopetha attānaṃ, khaṇo vo[9] mā upaccagā,
⏑–––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
khaṇātītā hi socanti nirayamhi samappitā. [315]

⏑–⏑–¦––––¦¦–⏑––¦⏑–⏑– mavipulā
alajjitāye lajjanti, lajjitāye na lajjare,
–––⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā
micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ. [316]

⏑⏑–⏑¦⏑–⏑–¦¦⏑–––⏑¦⏑–⏑– Anuṭṭhubha
abhaye bhayadassino, bhaye cābhayadassino,[10]
–––⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā
micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ. [317]

[1] PTS: *duggahīto*.
[2] PTS: *hatthaṃ evānukantati*.
[3] Thai: *nirayāyūpakaḍḍhati*.
[4] PTS: *saṭhilaṃ*.
[5] BJT, ChS: *kayirā ce*.
[6] Thai: *kayirathenaṃ*.
[7] Thai, ChS: *sithilo*.
[8] Thai, ChS: *tappati*.
[9] PTS: *ve*.
[10] Thai: *ca abhayadassino*.

⏑−−−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
avajje vajjamatino, vajje cāvajjadassino,[1]
−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑− pathyā
micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ. [318]

−−⏑−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑− pathyā x 2
vajjañ-ca vajjato ñatvā, avajjañ-ca avajjato,
−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
sammādiṭṭhisamādānā, sattā gacchanti suggatiṃ. [319]

Nirayavaggo dvāvīsatimo.[2]

23: Nāgavaggo[3]

⏑−−−¦⏑−−−¦¦−−−⏑¦⏑−⏑− pathyā x 2
ahaṃ nāgo va saṅgāme cāpāto[4] patitaṃ saraṃ
⏑⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
ativākyaṃ titikkhissaṃ, dussīlo hi bahujjano. [320]

−−⏑−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
dantaṃ nayanti samitiṃ dantaṃ rājābhirūhati,
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā
danto seṭṭho manussesu yotivākyaṃ titikkhati. [321]

⏑⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑− pathyā x 2
varam-assatarā dantā ājānīyā ca sindhavā
−⏑−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
kuñjarā ca mahānāgā, attadanto tato varaṃ. [322]

⏑⏑−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑− pathyā x 2
na hi etehi yānehi gaccheyya agataṃ disaṃ,
⏑−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
yathattanā[5] sudantena, danto dantena gacchati. [323]

[1] Thai: *ca avajjadassino*.
[2] PTS: *dvavīsatimo*; ChS: *Nirayavaggo dvāvīsatimo niṭṭhito*.
[3] PTS: *Nāgavagga*; Thai: *Dhammapadagāthāya tevīsatimo Nāgavagg*o.
[4] ChS: *cāpato*.
[5] BJT, Thai, ChS: *yathāttanā*.

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
dhanapālakŏ[1] nāma kuñjaro
⏑⏑–⏑–⏑⏑–¦–⏑–⏑– irregular [2]
kaṭukappabhedano[3] dunnivārayo,
––⏑⏑¦–⏑–⏑–
baddho kabalaṃ[4] na bhuñjati,
⏑⏑⏑–⏑⏑¦–⏑–⏑–
sumarati nāgavanassa kuñjaro. [324]

––⏑–¦–⏑,⏑¦–⏑–– Tuṭṭhubha x 4
middhī yadā hoti mahagghaso ca,
––⏑–,¦–⏑⏑¦–⏑––
niddāyitā samparivattasāyī,
⏑–⏑–¦–⏑,⏑¦–⏑––
mahāvarāho va nivāpapuṭṭho,
⏑–⏑–,¦–⏑⏑¦–⏑––
punappunaṃ gabbham-upeti mando. [325]

⏑–⏑–,¦–⏑⏑¦–⏑–⏑– Jagatī x 4
idaṃ pure cittam-acāri cārikaṃ
––⏑–,¦–⏑–¦–⏑–⏑–
yenicchakaṃ yatthakāmaṃ yathāsukhaṃ,
⏑–⏑–,¦–⏑–¦–⏑–⏑–
tad-ajjahaṃ niggahessāmi yoniso,
––⏑–¦–,⏑⏑¦–⏑–⏑–
hatthim-pabhinnaṃ[5] viya aṅkusaggaho. [326]

–⏑–⏑¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑– pathyā x 2
appamādaratā hotha sacittam-anurakkhatha,
–––⏑¦⏑–––¦¦––––¦⏑–⏑–
duggā uddharathattānaṃ paṅke sanno va kuñjaro. [328]

⏑–⏑–¦⏑,⏑⏑¦–⏑–– Tuṭṭhubha x 4
sace labhetha nipakaṃ sahāyaṃ
––⏑–,¦–⏑⏑¦–⏑––
saddhiṃcaraṃ sādhuvihāridhīraṃ,
⏑⏑–⏑–¦–⏑,⏑¦–⏑––
abhibhuyya sabbāni parissayāni
⏑–⏑,–¦–⏑⏑¦–⏑––
careyya tenattamano satīmā. [327]

[1] ChS: *dhanapālo*.
[2] Metre: this line is hypermetric by two mattā (or by one mattā if we understand *-pabhedanŏ* m.c.); the vv.lls here are an attempt to repair the metre, the PTS reading is based on just one of the old Thai manuscripts (and assumes the light *-o*). The ChS reading looks very much like one of the frequent scribal 'corrections' introduced into that edition.
[3] PTS: *kaṭukapabhedano*; ChS: *kaṭukabhedano*.
[4] ChS: *kabaḷaṃ*.
[5] Thai, ChS: *hatthippabhinnaṃ*.

– – ᴗ – ¦ ᴗ, ᴗᴗ ¦ – ᴗ – – Tuṭṭhubha
no ce labhetha nipakaṃ sahāyaṃ
– – ᴗ –, ¦ – ᴗᴗ ¦ – ᴗ – –
saddhiṃcaraṃ sādhuvihāridhīraṃ,
– – ᴗ – ¦ –, ᴗᴗ ¦ – ᴗ – –
rājā va raṭṭhaṃ vijitaṃ pahāya
– – ᴗ –, ¦ – – ᴗ – ¦ – ᴗ – – irregular [1]
eko care mātaṅgaraññe va nāgo. [329]

– – ᴗᴗ ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – – pathyā
ekassa caritaṃ seyyo natthi bāle sahāyatā,
– – ᴗ –, ¦ ᴗᴗ – ¦ – ᴗ – – Tuṭṭhubha
eko care na ca pāpāni kay[i]rā,
– – – –, ¦ – – ᴗ – ¦ – ᴗ – – irregular [2]
appossukko mātaṅgaraññe va nāgo. [330]

– – ᴗ – ¦ – ᴗ, ᴗ ¦ – ᴗ – – Tuṭṭhubha x 4
atthamhi jātamhi sukhā sahāyā
– – ᴗ – ¦ –, ᴗᴗ ¦ – ᴗ – –
tuṭṭhī sukhā yā itarītarena
– – ᴗ –, ¦ – ᴗᴗ ¦ – ᴗ – –
puññaṃ sukhaṃ jīvitasaṅkhayamhi
– – ᴗ – ¦ – ᴗ, ᴗ ¦ – ᴗ – –
sabbassa dukkhassa sukhaṃ pahāṇaṃ. [331]

ᴗ – – – ¦ ᴗ – – – ¦¦ ᴗ – – – ¦ ᴗ – ᴗ – pathyā x 2
sukhā matteyyatā loke, atho petteyyatā sukhā,
ᴗ – – – ¦ ᴗ – – – ¦¦ ᴗ – – – ¦ ᴗ – ᴗ –
sukhā sāmaññatā loke, atho brahmaññatā sukhā. [332]

ᴗ – – ᴗ ¦ ᴗ – – – ¦¦ ᴗ – – – ¦ ᴗ – ᴗ – pathyā x 2
sukhaṃ yāva jarā sīlaṃ,[3] sukhā saddhā patiṭṭhitā,
ᴗ – – – ¦ ᴗ ⏑⏑ – – ¦¦ – – – ⏑⏑ ¦ ᴗ – ᴗ –
sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ. [333]

Nāgavaggo tevīsatimo.[4]

[1] Metre: this line is irregular, and cannot be taken as the extended form of the metre that sometimes turns up, as there is no caesura after the 5th.

[2] Metre: as in the previous verse this line is irregular by normal standards. Note that it also has the Vedic opening.

[3] PTS: *sīlam*, printer's error.

[4] ChS: *Nāgavaggo tevīsatimo niṭṭhito*.

24: Taṇhāvaggo[1]

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
manujassa pamattacārino
––––⏑⏑¦–⏑–⏑–
taṇhā vaḍḍhati māluvā viya,
––⏑⏑⏑¦–⏑–⏑–[2]
so palavatī[3] hurāhuraṃ
⏑⏑––⏑⏑¦–⏑–⏑–
phalam-icchaṃ va vanasmi'[4] vānaro. [334]

––––⏑¦⏑––––¦|––––¦⏑–⏑– pathyā x 2
yaṃ esā sahatī[5] jammī taṇhā loke visattikā
––––⏑¦⏑––––¦|⏑⏑––¦⏑–⏑–
sokā tassa pavaḍḍhanti abhivaṭṭhaṃ va bīraṇaṃ. [335]

––––⏑¦⏑––––¦|––––¦⏑–⏑– pathyā
yo cetaṃ sahatī[6] jammiṃ taṇhaṃ loke duraccayaṃ
––––¦⏑⏑––¦|⏑⏑––¦⏑–⏑– savipulā
sokā tamhā papatanti udabindu va[7] pokkharā. [336]

––⏑–¦⏑––––¦|––––⏑¦⏑–⏑– pathyā
taṃ vo vadāmi bhaddaṃ vo, yāvantettha samāgatā,
––⏑–¦–⏑⏑–¦|⏑––––¦⏑–⏑– bhavipulā
taṇhāya mūlaṃ khaṇatha[8] usīrattho va bīraṇaṃ,
––⏑–¦⏑––––¦|––––⏑¦⏑–⏑– pathyā
mā vo naḷaṃ[9] va soto va māro bhañji punappunaṃ. [337]

⏑–⏑–¦–,⏑⏑¦–⏑–⏑– Jagatī x 4
yathā pi mūle anupaddave daḷhe
––⏑–¦–,⏑⏑¦–⏑–⏑–
chinno pi rukkho punar-eva rūhati,
––⏑,–¦–⏑⏑¦–⏑–⏑–
evam-pi taṇhānusaye anūhate
––⏑–,¦–⏑⏑¦–⏑–⏑–
nibbattatī[10] dukkham-idaṃ punappunaṃ. [338]

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[1] PTS: *Taṇhāvagga*; Thai: *Dhammapadagāthāya catuvīsatimo Taṇhāvaggo*.
[2] Metre: this line is short by one mattā.
[3] BJT, ChS: *plavati*.
[4] BJT, Thai: *vanasmiṃ*; in the text niggahīta is lost m.c. to give the normal cadence. Reading *vanamhi* would also correct the metre.
[5] ChS: *sahate*.
[6] ChS: *sahate*.
[7] BJT: *udabindūva*.
[8] PTS: *khanatha*.
[9] BJT: *nalaṃ*.
[10] BJT, PTS, Thai: *nibbattati*; in the text *ī* is m.c. to give the normal opening.

–⏑––¦⏑–––¦¦⏑––⏑¦⏑–⏑– pathyā x 2
yassa chattiṃsatī[1] sotā manāpassavanā bhusā,[2]
––⏑–¦⏑–––¦¦––––¦⏑–⏑–
vāhā[3] vahanti duddiṭṭhiṃ[4] saṅkappā rāganissitā. [339]

⏑–⏑–¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
savanti sabbadhī[5] sotā latā ubbhijja[6] tiṭṭhati
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
tañ-ca disvā lataṃ jātaṃ mūlaṃ paññāya chindatha. [340]

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
saritāni sinehitāni ca
⏑⏑––⏑⏑¦–⏑–⏑–[7]
sŏmanassāni bhavanti jantuno,
––⏑⏑¦–⏑–⏑–
te sātasitā sukhesino,
–––⏑⏑¦–⏑–⏑–
te ve jātijarūpagā narā. [341]

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 3
tasiṇāya purakkhatā pajā
⏑⏑––⏑⏑¦–⏑–⏑–
parisappanti saso va bādhito,[8]
––⏑⏑¦–⏑–⏑–
saṃyojanasaṅgasattakā[9]
–⏑⏑–⏑⏑¦–⏑–⏑–– Opacchandasaka
dukkham-upenti punappunaṃ cirāya. [342]

[1] BJT, ChS: *chattiṃsati*; in the text *ī* is m.c. to give the pathyā cadence.
[2] Editor's note: BJT, *bhūsā*, printer's error.
[3] Thai: *vahā*; ChS: *māhā*.
[4] PTS: *duddiṭṭhaṃ*.
[5] BJT, Thai: *sabbadhi;* PTS: *sabbadā*; in the text ī is m.c. to give the pathyā cadence.
[6] ChS: *uppajja*.
[7] Metre: scanning *-o-* as light m.c. However the variation –⏑––⏑⏑ does exist, see the Introduction to the Prosody.
[8] ChS: *bandhito*.
[9] BJT, Thai: *saññojanasaṅgasattā*.

⏑⏑–⏑⏑¦–⏑–⏑– Vetālīya x 4
tasiṇāya purakkhatā pajā
⏑⏑––⏑⏑¦–⏑–⏑–
parisappanti saso va bādhito,[1]
––⏑⏑¦–⏑–⏑–
tasmā tasiṇaṃ vinodaye
–⏑––⏑⏑¦–⏑–⏑– [2]
bhikkhu ākaṅkha'[3] virāgam-attano. [343]

––⏑⏑¦–⏑–⏑–– Opacchandasaka
yo nibbanatho vanādhimutto
⏑⏑––⏑⏑¦–⏑–⏑– Vetālīya x 3
vanamutto vanam-eva dhāvati
––⏑⏑¦–⏑–⏑–
taṃ puggalam-etha[4] passatha
–––⏑⏑¦–⏑–⏑–
mutto bandhanam-eva dhāvati. [344]

⏑–⏑–,¦–⏑⏑¦–⏑–– Tuṭṭhubha x 4
na taṃ daḷhaṃ bandhanam-āhu dhīrā,
⏑–⏑–,¦–⏑–¦–⏑––
yad-āyasaṃ dārujaṃ[5] pabbajañ-ca,[6]
––⏑–¦–,⏑⏑¦–⏑––
sārattarattā maṇikuṇḍalesu
––⏑,–¦–⏑⏑¦–⏑––
puttesu dāresu ca yā apekhā,[7] [345]

––⏑–,¦–⏑⏑¦–⏑–– Tuṭṭhubha x 4
etaṃ daḷhaṃ bandhanam-āhu dhīrā,
––⏑–,¦⏑⏑–¦–⏑––
ohārinaṃ sithilaṃ duppamuñcaṃ,
––⏑–¦–⏑,⏑¦–⏑––
etam[8]-pi chetvāna paribbajanti
⏑⏑–⏑–,¦–⏑⏑¦–⏑––
anapekkhino kāmasukhaṃ pahāya. [346]

[1] ChS: *bandhito*.
[2] Metre: the vv.lls show how much confusion this line has caused, however to correct the metre we only need to read *ākaṅkhi*, and count the line as one of the variant openings (–⏑––⏑⏑) discussed in the Introduction to the Prosody.
[3] BJT: *ākaṃkhī*; Thai: *ākaṅkhaṃ*; ChS omits bhikkhu and reads *ākaṅkhanta*, which is an attempt to 'correct' the metre, but this variation occurs many times, see the Introduction to the Prosody.
[4] PTS, Thai: *puggalam eva*.
[5] ChS: *dāruja*.
[6] BJT: *babbajañ ca*.
[7] Thai, ChS: *apekkhā*.
[8] Thai: *Etaṃ*.

– – ⏑ – ¦ – ⏑⏑ ¦ – ⏑ – – Tuṭṭhubha x 4
ye rāgarattānupatanti sotaṃ
⏑ – ⏑ –, ¦ – ⏑⏑ ¦ – ⏑ – –
sayaṃkataṃ makkaṭako va jālaṃ,
– – ⏑ – ¦ – ⏑, ⏑ ¦ – ⏑ – –
etam-pi chetvāna vajanti dhīrā,
⏑⏑ – ⏑ –, ¦ – ⏑ – ¦ – ⏑ – –
anapekkhino[1] sabbadukkhaṃ pahāya. [347]

– ⏑ ⏑ – ¦ – ⏑ – ⏑ – Vetālīya x 4
muñca pure muñca pacchato,
– – – ⏑⏑ ¦ – ⏑ – ⏑ –
majjhe muñca bhavassa pāragū,
– – ⏑⏑ ¦ – ⏑ – ⏑ –
sabbattha vimuttamānaso
⏑ ⏑ – – ⏑⏑ ¦ – ⏑ – ⏑ –
na punaṃ[2] jātijaraṃ upehisi. [348]

⏑ – ⏑ ⏑ ⏑ ⏑ ¦ – ⏑ – ⏑ – Vetālīya x 4
vitakkapamathitassa[3] jantuno
– ⏑ – – ⏑⏑ ¦ – ⏑ – ⏑ – [4]
tibbarāgassa subhānupassino
– – – ¦ – ⏑ – ⏑ –
bhiyyo taṇhā pavaḍḍhati,
– ⏑ – ⏑ – ⏑ ¦ – ⏑ – ⏑ –[5]
esa kho daḷhaṃ karoti bandhanaṃ. [349]

⏑ – ⏑ ⏑ ⏑ ¦ – ⏑ – ⏑ – Vetālīya x 4
vitakkupasame[6] ca yo rato
⏑ ⏑ – – ⏑⏑ ¦ – ⏑ – ⏑ –
asubhaṃ bhāvayatī[7] sadā sato,
– ⏑ – ¦ – ⏑ – ⏑ – [8]
esa kho vyantikāhiti,[9]
– – – ⏑⏑ ¦ – ⏑ – ⏑ –
esacchecchati[10] mārabandhanaṃ. [350]

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[1] PTS: *anapekhino*.
[2] BJT, Thai: *puna*.
[3] ChS: *vitakkamathitassa*; Metre: we should probably read *vitak[k]apamathitassa* m.c. Norman (WD) suggests taking the v.l. from ChS, but this looks like one of the frequent scribal 'corrections' in that edition, and cannot be relied on as representing any genuine manuscript tradition.
[4] Metre: for this variation see the Introduction to the Prosody.
[5] Metre: this is a syncopated version of the variation that is discussed in the Introduction to the Prosody. Norman (WD) suggests reading *khŏ*, but this is unnecessary.
[6] PTS, Thai, ChS: *vitakkūpasame*.
[7] BJT: *bhāvayati*; ChS: *bhāvayate*; in the text *ī* is m.c. to give the normal cadence.
[8] Metre: the metre is one mattā short in the opening, we really need to re-instate the sarabhatti vowel and read *viyanti-* (⏑ – ⏑) as Norman (WD, following Fausboll) suggests.
[9] ChS: *byanti-*.
[10] BJT, ChS: *esa checchati*; the unhistoric doubling of the initial consonant is m.c. to produce the correct mattā count.

– – ᴗ – ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
niṭṭhaṃ gato asantāsī, vītataṇho anaṅgaṇo,
– – ᴗᴗ ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ –
acchindi[1] bhavasallāni, antimoyaṃ samussayo. [351]

– ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ – ᴗᴗ ¦ ᴗ – ᴗ – pathyā
vītataṇho anādāno, niruttipadakovido,
– ᴗ – – ¦ – ᴗ – – ¦¦ – – – ᴗ ¦ ᴗ – ᴗ – ravipulā
akkharānaṃ sannipātaṃ jaññā pubbaparāni[2] ca,
ᴗ – – ᴗ ¦ ᴗ – – – ¦¦ ᴗ – – – (ᴗ – ᴗᴗ –) ¦ ᴗ – ᴗ – pathyā
sa ve antimasārīro mahāpañño (mahāpuriso)[3] ti vuccati. [352]

– – ᴗ –, ¦ – ᴗᴗ ¦ – ᴗ – – Tuṭṭhubha x 4
sabbābhibhū sabbavidūham-asmi,
– – ᴗ – ¦ – ᴗ, ᴗ ¦ – ᴗ – –
sabbesu dhammesu anūpalitto,
– – ᴗ –, ¦ – – ᴗ ¦ – ᴗ – –
sabbañjaho taṇhakkhaye[4] vimutto,
ᴗ – ᴗ – ¦ – ᴗ, ᴗ ¦ – ᴗ – –
sayaṃ abhiññāya kam-uddiseyyaṃ. [353]

– ᴗ – –, ¦ – ᴗ – ¦ – ᴗ – – Tuṭṭhubha x 4 [5]
sabbadānaṃ dhammadānaṃ jināti,
– – ᴗ –, ¦ – ᴗᴗ ¦ – ᴗ – –
sabbaṃ rasaṃ[6] dhammaraso jināti,
– – ᴗ –, ¦ – ᴗᴗ ¦ – ᴗ – –
sabbaṃ ratiṃ[7] dhammaratī[8] jināti,
– – ᴗ – ¦ –, ᴗ – ¦ – ᴗ – –
taṇhakkhayo sabbadukkhaṃ jināti. [354]

ᴗ – ᴗ – ¦ – – – – ¦¦ – – – ᴗ ¦ ᴗ – ᴗ – mavipulā
hananti bhogā dummedhaṃ, no ve[9] pāragavesino,
– ᴗ – – ¦ ᴗ – – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – pathyā
bhogataṇhāya dummedho hanti aññe va attanaṃ.[10] [355]

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[1] PTS: *acchidda*.
[2] PTS, ChS: *pubbāparāni*.
[3] Editor's note: I have placed *mahāpuriso* in brackets believing this has come in from the commentary; if we exclude it we have a normal Siloka line.
[4] Metre: this is an unusual form of the break, having a heavy 6th, but without the caesura which normally follows it. We should probably read *taṇhakhaye* to correct the metre.
[5] Metre: We should read *sabbaṃ dānaṃ*, which gives the Vedic opening – – – – , which is acceptable.
[6] ChS: *sabbarasaṃ*.
[7] ChS: *sabbaratiṃ*.
[8] ChS: *-rati*.
[9] PTS: *ce*; ChS: *ca*.
[10] BJT, ChS: *attanā*.

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā x 2
tiṇadosāni khettāni, rāgadosā ayaṃ pajā,
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tasmā hi vītarāgesu, dinnaṃ hoti mahapphalaṃ. [356]

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā x 2
tiṇadosāni khettāni, dosadosā ayaṃ pajā,
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tasmā hi vītadosesu, dinnaṃ hoti mahapphalaṃ. [357]

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā x 2
tiṇadosāni khettāni, mohadosā ayaṃ pajā,
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tasmā hi vītamohesu, dinnaṃ hoti mahapphalaṃ. [358]

⏑⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑− pathyā x 2
tiṇadosāni khettāni, icchādosā ayaṃ pajā,
−−⏑⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tasmā hi vigaticchesu, dinnaṃ hoti mahapphalaṃ.[1] [359]

Taṇhāvaggo catuvīsatimo.[2]

25: Bhikkhuvaggo[3]

−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā x 2
cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro,
−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
ghāṇena[4] saṃvaro sādhu, sādhu jivhāya saṃvaro. [360]

−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā x3
kāyena saṃvaro sādhu, sādhu vācāya saṃvaro,
⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
manasā saṃvaro sādhu, sādhu sabbattha saṃvaro,
−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati. [361]

[1] ChS places this verse in brackets, and then includes another verse (but still within the number 359) which replaces *icchā-* with *taṇhā-*. The other editions show no knowledge of this reading.
[2] ChS: *Taṇhāvaggo catuvīsatimo niṭṭhito*.
[3] PTS: *Bhikkhuvagga*; Thai: *Dhammapadagāthāya pañcavīsatimo Bhikkhuvaggo*.
[4] Thai, ChS: *ghānena*.

–⏑–⏑⏑¦–⏑–⏑– Vetālīya x3 [1]
hatthasaṃyatŏ pādasaṃyato,
––⏑–⏑⏑¦–⏑–⏑– irreg ular [2]
vācāya saṃyatŏ saṃyatuttamo,[3]
––⏑⏑¦–⏑–⏑–
ajjhattarato samāhito,
–––⏑⏑¦–⏑–⏑––– Opacchandasaka
eko santusito tam-āhu bhikkhuṃ.[4] [362]

–⏑⏑–¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2 [5]
yo mukhasaṃyato bhikkhu, mantabhāṇī anuddhato,
––––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
atthaṃ dhammañ-ca dīpeti madhuraṃ tassa bhāsitaṃ. [363]

––––¦–⏑⏑–¦¦––⏑⏑¦⏑–⏑– bhavipulā
dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ,
––⏑–¦⏑–––¦¦–––⏑⏑¦⏑–⏑– pathyā [6]
dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati. [364]

⏑–––¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā x 2
salābhaṃ nātimaññeyya, nāññesaṃ pihayaṃ care,[7]
–––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
aññesaṃ pihayaṃ bhikkhu samādhiṃ nādhigacchati. [365]

–⏑––¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
appalābho pi ce bhikkhu salābhaṃ nātimaññati,
––––¦⏑–––¦¦––––¦⏑–⏑–
taṃ ve devā pasaṃsanti suddhājīviṃ atanditaṃ. [366]

–⏑––¦⏑–––¦¦–⏑–⏑¦⏑–⏑– pathyā
sabbaso nāmarūpasmiṃ yassa natthi mamāyitaṃ,
⏑⏑–⏑¦⏑–⏑–¦¦⏑–––¦⏑–⏑– Anuṭṭhubha
asatā ca na socati, sa ve bhikkhū ti vuccati. [367]

––⏑–¦––––¦¦⏑–––¦⏑–⏑– mavipulā
mettāvihārī yo bhikkhu,[8] pasanno buddhasāsane,
⏑⏑––¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā
adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ. [368]

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[1] Metre: in this line we need to scan the first syllable as light m.c.
[2] This is possibly one of the variations discussed in the Introduction, but we would still have to scan the last syllable in saṃyato as light m.c. It maybe we should read *vācāsaṃyatŏ* here instead.
[3] Thai: *saññatattamo*.
[4] Thai: *bhikkhu*.
[5] Metre: note the light syllables in 2nd & 3rd positions.
[6] Metre: again the negative in front of the word it modifies forms the first part of a resolution here.
[7] Thai: *pihayañ-care*.
[8] Editor's note: BJT, *bhikkhū*, printer's error.

–⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā x 2
siñca bhikkhu imaṃ nāvaṃ, sittā te lahum-essati,
––––¦⏑–––¦¦⏑–––¦⏑–⏑–
chetvā rāgañ-ca[1] dosañ-ca, tato nibbānam[2]-ehisi. [369]

–⏑––¦–⏑⏑–¦¦–⏑–⏑¦⏑–⏑– bhavipulā
pañca chinde pañca jahe, pañca cuttaribhāvaye,[3]
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā
pañca saṅgātigo bhikkhu oghatiṇṇo ti vuccati. [370]

–⏑–⏑¦–⏑–⏑– Vetālīya
jhāya bhikkhu mā ca pāmado,[4]
––––⏑⏑¦–⏑–⏑–– Opacchandasaka x 3
mā te kāmaguṇe bhamassu[5] cittaṃ,
––⏑⏑¦–⏑–⏑––
mā lohaguḷaṃ gilī pamatto,
––⏑–⏑⏑¦–⏑–⏑––[6]
mā kandi dukkham-idan-ti ḍayhamāno. [371]

–⏑––¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā x 2
natthi jhānaṃ apaññassa, paññā natthi ajhāyato,
–⏑––¦⏑–––¦¦⏑–––¦⏑–⏑–
yamhi jhānañ-ca paññā ca sa ve nibbānasantike.[7] [372]

––––¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuno,
⏑–⏑–¦⏑–––¦¦––––¦⏑–⏑–
amānusī ratī[8] hoti sammā dhammaṃ vipassato. [373]

⏑–⏑–¦–⏑⏑–¦¦–––⏑¦⏑–⏑– bhavipulā
yato yato sammasati khandhānaṃ udayabbayaṃ[9]
⏑⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā
labhatī[10] pītipāmojjaṃ, amataṃ taṃ vijānataṃ. [374]

––⏑–¦⏑⏑⏑–¦¦⏑⏑––¦⏑–⏑– navipulā
tatrāyam-ādi bhavati idha paññassa bhikkhuno:
–⏑⏑–¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā
indriyagutti[11] santuṭṭhī pātimokkhe ca saṃvaro. [375]

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[1] BJT: *rāgaṃ* (omit *ca*).
[2] BJT: *nibbāṇam*.
[3] PTS: *vuttaribhāvaye*.
[4] ChS: *mā pamādo*; on this reading see Brough, pg 194.
[5] ChS: *ramessu*.
[6] Metre: another example of the variant opening, again with the syncopated opening. As Norman (WD) suggests, another way to correct the metre would be to read *duk[k]ham* m.c., but there is no support for this from the texts.
[7] BJT: *nibbāṇa*-.
[8] BJT, ChS: *rati*; in the text *ī* is m.c. to give the pathyā cadence.
[9] PTS: *udayavyayaṃ*.
[10] BJT: *labhati*; in the text *ī* is m.c. to avoid 2 light syllables in 2nd & 3rd positions.
[11] PTS: *indriyaguttī*.

– – ⏑ – ¦ ⏑ – – – ¦¦ – – – – ¦ ⏑ – ⏑ – pathyā x 2
mitte bhajassu kalyāṇe suddhājīve atandite,[1]
⏑ ⏑ – – ¦ ⏑ – – – ¦¦ – – ⏑ ⏑ ¦ ⏑ – ⏑ –
paṭisanthāravuttassa,[2] ācārakusalo siyā,
⏑ – – – ¦ ⏑ ⏑ ⏑ – ¦¦ – – – – ¦ ⏑ – ⏑ – bhavipulā
tato pāmojjabahulo dukkhassantaṃ karissati.[3] [376]

– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ – pathyā x 2
vassikā viya pupphāni[4] maddavāni pamuñcati,
– – – – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
evaṃ rāgañ-ca dosañ-ca vippamuñcetha bhikkhavo. [377]

– ⏑ – – ¦ – ⏑ – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ – ravipulā
santakāyo santavāco santavā[5] susamāhito
– ⏑ – – ¦ ⏑ – – ⏑ ¦ ⏑ ⏑ – – ¦ ⏑ – ⏑ – pathyā
vantalokāmiso bhikkhu upasanto ti vuccati. [378]

– ⏑ – – ¦ ⏑ – – – ¦¦ ⏑ ⏑ – – ¦ ⏑ – ⏑ – pathyā
attanā codayattānaṃ, paṭimāsettam-attanā,[6]
– – ⏑ – ¦ – ⏑ ⏑ – ¦¦ ⏑ – – ⏑ ¦ ⏑ – ⏑ – bhavipulā
so attagutto satimā sukhaṃ bhikkhu vihāhisi. [379]

– – ⏑ – ¦ ⏑ – – – ¦¦ – – ⏑ – ¦ ⏑ – ⏑ – pathyā x 2
attā hi attano nātho,[7] attā hi attano gati,
– – – ⏑ ¦ ⏑ – – – ¦¦ – – – – ¦ ⏑ – ⏑ –
tasmā saṃyamayattānaṃ[8] assaṃ bhadraṃ va vāṇijo. [380]

– – ⏑ ⏑ ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ – pathyā x 2
pāmojjabahulo bhikkhu, pasanno buddhasāsane,
⏑ ⏑ – – ¦ ⏑ – – – ¦¦ – – – ⏑ ¦ ⏑ – ⏑ –
adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ. [381]

– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ ⏑ – ¦ ⏑ – ⏑ – pathyā x 2
yo have daharo bhikkhu yuñjati[9] buddhasāsane,
⏓ ⏓ – – – ¦ ⏑ – – – ¦¦ – – – – ¦ ⏑ – ⏑ –
sŏ imaṃ[10] lokaṃ pabhāseti abbhā mutto va candimā. [382]

Bhikkhuvaggo pañcavīsatimo.[11]

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[1] Editor's note: PTS takes this line with the previous verse.
[2] BJT, Thai: *paṭisanthāravuttyassa;* ChS: *paṭisanthāravutyassa*.
[3] BJT: *karissasi*.
[4] Thai: *puppaphāni*, printer's error.
[5] Thai: *santamano*.
[6] PTS: *paṭimāse attam attanā;* Thai: *paṭimaṃsetam- ;* ChS: *paṭimaṃsetha attanā*.
[7] ChS adds a line in here in brackets, which is found in none of the other editions: *(ko hi nātho paro siyā)*.
[8] PTS: *saññāmay' attānaṃ*; Thai: *saññama attānaṃ*; ChS: *saṃyamamattānaṃ*.
[9] PTS: *yuñjate*; this reading is taken to avoid the light 2nd & 3rd syllables, but it is based on just one of the old Thai manuscripts.
[10] PTS, ChS: *somaṃ*.
[11] ChS: *Bhikkhuvaggo pañcavīsatimo niṭṭhito*.

26: Brāhmaṇavaggo[1]

–⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā x 2
chinda sotaṃ parakkamma, kāme panuda[2] brāhmaṇa,
––––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
saṅkhārānaṃ khayaṃ ñatvā, akataññūsi brāhmaṇa. [383]

⏑–⏑–¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā
yadā dvayesu dhammesu pāragū hoti brāhmaṇo,
⏑–⏑–¦––––¦¦––––¦⏑–⏑– mavipulā
athassa sabbe saṃyogā atthaṃ gacchanti jānato. [384]

–⏑––¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
yassa pāraṃ apāraṃ vā pārāpāraṃ na vijjati,
––⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
vītaddaraṃ visaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [385]

––⏑⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā x 2
jhāyiṃ virajam-āsīnaṃ katakiccaṃ[3] anāsavaṃ
–⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
uttamatthaṃ anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [386]

⏑–⏑⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā x 3
divā tapati ādicco, rattiṃ ābhāti[4] candimā,
––––¦⏑–⏑⏑–¦¦––⏑⏑¦⏑–⏑–
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,
⏑⏑–⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
atha sabbam-ahorattiṃ buddho tapati tejasā. [387]

–⏑⏑–¦–⏑–⏑– Vetālīya x 4
bāhitapāpo ti brāhmaṇo,
⏑⏑––⏑⏑¦–⏑–⏑–
samacar[i]yā samaṇo ti vuccati,
––⏑⏑¦–⏑–⏑–
pabbājayam-attano[5] malaṃ,
–––⏑⏑¦–⏑–⏑–
tasmā pabbajito ti vuccati. [388]

⏑–⏑–¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
na brāhmaṇassa pah[a]reyya, nāssa muñcetha brāhmaṇo,
––⏑–¦⏑–––¦¦⏑–––¦⏑–⏑–
dhī brāhmaṇassa hantāraṃ, tato dhī yassa muñcati. [389]

[1] PTS: *Brāhmaṇavagga*; Thai: *Dhammapadagāthāya chabbīsatimo Brāhmaṇavaggo*.
[2] Thai: *panūda*.
[3] ChS: *katakiccam*.
[4] Thai, ChS: *rattim-ābhāti*.
[5] BJT: *pabbājayattano*.

⏑–⏑–¦–⏑,⏑¦–⏑–– Tuṭṭhubha x 2
na brāhmaṇassetad-akiñci seyyo,
⏑–⏑–¦–,⏑⏑¦–⏑––
yadā nisedho manaso piyehi,
⏑–⏑–,¦–⏑⏑¦–⏑–⏑– Jagatī
yato yato hiṃsamano nivattati,
⏑–⏑–,¦–⏑⏑¦–⏑–– Tuṭṭhubha
tato tato sammati-m-eva dukkhaṃ. [390]

–⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā x 2
yassa kāyena vācāya, manasā natthi dukkataṃ,[1]
–⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
saṃvutaṃ tīhi ṭhānehi, tam-ahaṃ brūmi brāhmaṇaṃ. [391]

––––¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
yamhā dhammaṃ vijāneyya sammāsambuddhadesitaṃ,
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
sakkaccaṃ taṃ namasseyya aggihuttaṃ va brāhmaṇo. [392]

⏑⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
na jaṭāhi na gottena,[2] na jaccā hoti brāhmaṇo,
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
yamhi saccañ-ca dhammo ca so sucī so va[3] brāhmaṇo. [393]

––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā
kiṃ te[4] jaṭāhi dummedha kiṃ te ajinasāṭiyā,
––⏑–¦–⏑⏑–¦¦–⏑–⏑¦⏑–⏑– bhavipulā
abbhantaraṃ te[5] gahanaṃ[6] bāhiraṃ parimajjasi. [394]

–⏑–⏑¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑– pathyā
paṃsukūladharaṃ jantuṃ,[7] kisaṃ dhamanisanthataṃ,
––⏑–¦––––¦¦⏑⏑––¦⏑–⏑– mavipulā
ekaṃ vanasmiṃ jhāyantaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [395]

⏑–––¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 3
na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ,
––––¦⏑–––¦¦⏑––⏑¦⏑–⏑–
bhovādī[8] nāma so hoti sace[9] hoti sakiñcano,
⏑–⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
akiñcanaṃ anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [396]

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[1] ChS: *dukkaṭaṃ*.
[2] Thai: *gottehi*.
[3] Thai, ChS: *ca*.
[4] Thai: *kin-te*, and in the next line.
[5] Thai: *abbhantaran-te*.
[6] BJT, Thai: *gahaṇaṃ*.
[7] Editor's note: BJT, *jantūṃ*, printer's error.
[8] PTS, ChS: *bhovādi*.
[9] PTS, Thai: *sa ve*; see Brough 183.

–⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā x 2
sabbasaṃyojanaṃ chetvā yo ve na paritassati,
––⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
saṅgātigaṃ visaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [397]

––––¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā x 2
chetvā naddhiṃ[1] varattañ-ca, sandāmaṃ sahanukkamaṃ,
––⏑⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑–
ukkhittapaligha ṃ[2] buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [398]

––––⏑¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
akkosaṃ vadhabandhañ-ca, aduṭṭho yo titikkhati,
––⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
khantībalaṃ[3] balānīkaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [399]

––⏑–¦⏑⏑––¦¦–⏑––¦⏑–⏑– savipulā
akkodhanaṃ vatavantaṃ, sīlavantaṃ anussutaṃ,[4]
––––⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā
dantaṃ antimasārīraṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [400]

–⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑– pathyā x 2
vāri pokkharapatte va, āragge-r-iva sāsapo,
–⏑–⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑–
yo na lippati[5] kāmesu, tam-ahaṃ brūmi brāhmaṇaṃ. [401]

––––⏑¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑– pathyā x 2
yo dukkhassa pajānāti idheva khayam-attano,
–⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
pannabhāraṃ visaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [402]

––⏑–¦––––¦¦––––¦⏑–⏑– mavipulā
gambhīrapaññaṃ medhāviṃ, maggāmaggassa kovidaṃ,
–⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā
uttamatthaṃ[6] anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [403]

⏑–––¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā
asaṃsaṭṭhaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ,
⏑–⏑–¦––––¦¦⏑⏑––¦⏑–⏑– mavipulā
anokasāriṃ[7] appicchaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [404]

[1] PTS: *nandhiṃ*.
[2] PTS: *paḷighaṃ*.
[3] BJT, Thai: *khantibalaṃ*; in the text *ī* is m.c. to give avoid 2 light syllables in 2nd & 3rd positions.
[4] ChS: *anussadaṃ*.
[5] ChS: *limpati*.
[6] ChS: *uttamattham*.
[7] ChS: *anokasārim*.

⏑–⏑–¦––––¦¦⏑–⏑–¦⏑–⏑– mavipulā
nidhāya daṇḍaṃ bhūtesu tasesu thāvaresu ca,
–⏑–⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā
yo na hanti na ghāteti, tam-ahaṃ brūmi brāhmaṇaṃ. [405]

⏑⏑––¦⏑–––¦¦–⏑––¦⏑–⏑– pathyā x 2
aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ,
–––⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑–
sādānesu anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [406]

–⏑––¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
yassa rāgo ca doso ca māno makkho ca pātito,
–⏑–⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑–
sāsapo-r-iva āraggā, tam-ahaṃ brūmi brāhmaṇaṃ. [407]

⏑–⏑–¦–⏑⏑–¦¦⏑–––¦⏑–⏑– bhavipulā
akakkasaṃ viññapaniṃ[1] giraṃ saccaṃ[2] udīraye,
–⏑–⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑– pathyā
yāya nābhisaje kañci, tam-ahaṃ brūmi brāhmaṇaṃ. [408]

–⏑––¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā
yodha dīghaṃ va[3] rassaṃ vā aṇuṃ-thūlaṃ subhāsubhaṃ
––⏑–¦––⏑⏑–¦¦⏑⏑––¦⏑–⏑– mavipulā
loke adinnaṃ nādiyati,[4] tam-ahaṃ brūmi brāhmaṇaṃ. [409]

–––⏑¦⏑–––¦¦––––¦⏑–⏑– pathyā x 2
āsā yassa na vijjanti asmiṃ loke paramhi ca,
⏑–⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
nirāsayaṃ[5] visaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [410]

––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑– pathyā x 2
yassālayā na vijjanti, aññāya akathaṅkathī,
⏑⏑–⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
amatogadhaṃ[6] anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [411]

–⏑––¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
yodha puññañ-ca pāpañ-ca ubho saṅgaṃ[7] upaccagā,
⏑––⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑–
asokaṃ virajaṃ suddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [412]

[1] PTS, Thai, ChS: *viññāpaniṃ*. See Brough p. 184.
[2] ChS: *saccam*.
[3] Thai: *vā*; in the text *va* (<*vā*) is m.c. to give the pathyā cadence.
[4] PTS: *nādiyate*.
[5] ChS: *nirāsasaṃ*.
[6] ChS: *amatogadham*.
[7] ChS: *saṅgam*.

– – ᴗ ᴗ ¦ ᴗ – – – ¦¦ – ᴗ – ᴗ ¦ ᴗ – ᴗ – pathyā x 2
candaṃ va vimalaṃ suddhaṃ, vippasannam-anāvilaṃ
– – ᴗ ᴗ ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ –
nandībhavaparikkhīṇaṃ,[1] tam-ahaṃ brūmi brāhmaṇaṃ. [413]

– ᴗ – ᴗ̲ᴗ̲ ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ – pathyā x 2
yo imaṃ[2] palipathaṃ[3] duggaṃ saṃsāraṃ moham-accagā,
– – – ᴗ ¦ ᴗ – – – ¦¦ ᴗ – – ᴗ ¦ ᴗ – ᴗ –
tiṇṇo pāragato jhāyī anejo akathaṅkathī,
ᴗ ᴗ – – ¦ ᴗ – ᴗ – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ – Anuṭṭhubha
anupādāya nibbuto, tam-ahaṃ brūmi brāhmaṇaṃ. [414]

– ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ – – – ¦ ᴗ – ᴗ – pathyā x 2
yodha kāme pahatvāna[4] anāgāro paribbaje
– ᴗ ᴗ ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ –
kāmabhavaparikkhīṇaṃ,[5] tam-ahaṃ brūmi brāhmaṇaṃ. [415]

– ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ – – – ¦ ᴗ – ᴗ – pathyā x 2
yodha taṇhaṃ pahatvāna,[6] anāgāro paribbaje,
– – ᴗ ᴗ ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ –
taṇhābhavaparikkhīṇaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [416]

– – – ᴗ ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ – pathyā x 2
hitvā mānusakaṃ yogaṃ, dibbaṃ yogaṃ upaccagā,
– ᴗ – ᴗ ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ –
sabbayogavisaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [417]

– – ᴗ – ¦ ᴗ ᴗ̲ᴗ̲ – – ¦¦ – ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
hitvā ratiñ-ca aratiñ-ca, sītibhūtaṃ nirūpadhiṃ,
– ᴗ – – ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ –
sabbalokābhibhuṃ vīraṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [418]

ᴗ – – – ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ – pathyā x 2
cutiṃ yo vedi sattānaṃ upapattiñ-ca sabbaso,
ᴗ – – ᴗ ¦ ᴗ – – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ –
asattaṃ sugataṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [419]

– ᴗ ᴗ – ¦ ᴗ – – – ¦¦ – – – – ¦ ᴗ – ᴗ – pathyā
yassa gatiṃ na jānanti, devā gandhabbamānusā,
– – ᴗ – ¦ ᴗ ᴗ – – ¦¦ ᴗ ᴗ – – ¦ ᴗ – ᴗ – savipulā
khīṇāsavaṃ arahantaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [420]

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[1] Thai: *nandi-*; in the text *ī* is m.c. to avoid 2 light syllables in 2nd & 3rd positions.
[2] ChS: *yomaṃ* - an unnecessary metrical 'correction'.
[3] BJT: *paḷipathaṃ*.
[4] BJT: *pahātvāna*.
[5] PTS: *kāmābhava-*; PTS takes this reading to avoid the opening ⏑ᴗᴗ⏑, but it occurs many times elsewhere, see the Introduction to the Prosody. Here there is not good manuscript support for the reading.
[6] BJT: *pahātvāna*.

–⏑⏑–¦⏑–––¦¦––⏑–¦⏑–⏑– pathyā x 2
yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ,
⏑–⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
akiñcanaṃ anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [421]

⏑–⏑–¦⏑–––¦¦⏑––⏑¦⏑–⏑– pathyā x 2
usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ,
⏑–––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
anejaṃ nhātakaṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [422]

––⏑–¦––––¦¦––––¦⏑–⏑– mavipulā
pubbenivāsaṃ yo vedī,[1] saggāpāyañ-ca passati,
⏑–––¦⏑–––¦¦⏑–––¦⏑–⏑– pathyā x 2
atho jātikkhayaṃ patto, abhiññāvosito muni,
–⏑–⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑–
sabbavositavosānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [423]

Brāhmaṇavaggo chabbīsatimo.[2]

[1] Thai, ChS: *vedi*.

[2] ChS: *Brāhmaṇavaggo chabbīsatimo niṭṭhito*; Thai: *Brāhmaṇaggo*, printer's error.

Vagguddānaṃ:[1]

Yamakappamādo[2] Cittaṃ, Pupphaṃ Bālena Paṇḍito,[3]
Arahanto[4] Sahassena, Pāpaṃ Daṇḍena[5] te dasa. [1]

Jarā Attā ca Loko ca, Buddhaṃ[6] Sukhaṃ Piyena[7] ca,
Kodho Malañ-ca Dhammaṭṭho,[8] Maggavaggena vīsati. [2]

Pakiṇṇaṃ Nirayo[9] Nāgo, Taṇhā[10] Bhikkhu ca Brāhmaṇo,
ete chabbīsatī[11] vaggā, desitādiccabandhunā. [3]

Gāthuddānaṃ:[12]

Yamake vīsatī[13] gāthā, Appamādamhi dvādasa,
ekādasa[14] Cittavagge, Pupphavaggamhi soḷasa. [1]

Bāle ca soḷasa[15] gāthā, Paṇḍitamhi catuddasa,
Arahante dasā[16] gāthā, Sahasse honti soḷasa. [2]

---

[1] PTS: omitted in PTS; Thai: *Dhammapadagāthāya uddānaṃ*; ChS has the following in brackets, not found in the other editions: *(ettāvatā sabbapaṭhame Yamakavagge cuddasa vatthūni, Appamādavagge nava, Cittavagge nava, Pupphavagge dvādasa, Bālavagge pannarasa, Paṇḍitavagge ekādasa, Arahantavagge dasa, Sahassavagge cuddasa, Pāpavagge dvādasa, daṇḍavagge ekādasa, jarāvagge nava, attavagge dasa, lokavagge ekādasa, Buddhavagge nava, Sukhavagge aṭṭha, Piyavagge nava, Kodhavagge aṭṭha, Malavagge dvādasa, Dhammaṭṭhavagge dasa, Maggavagge dvādasa, Pakiṇṇakavagge nava, Nirayavagge nava, Nāgavagge aṭṭha, Taṇhāvagge dvādasa, Bhikkhuvagge dvādasa, Brāhmaṇavagge cattālīsāti pañcādhikāni tīṇi vatthusatāni.*
satevīsacatussatā, catusaccavibhāvinā;.
satattayañca vatthūnaṃ, pañcādhikaṃ samuṭṭhitāti).
This is followed by the heading: *Dhammapade vaggānamuddānaṃ*.
[2] PTS, Thai: *Yamakaṃ Appamādaṃ*; Thai actually prints *Appamadaṃ*, a printer's error.
[3] PTS, Thai: *Paṇḍitaṃ*.
[4] PTS, Thai: *Arahantaṃ*.
[5] BJT: *Pāpadaṇḍena*.
[6] BJT: *Buddho*.
[7] BJT: *Sukhapiyena*.
[8] PTS, Thai: *Kodhaṃ Malañ-ca Dhammaṭṭhaṃ*.
[9] PTS, Thai: *Nirayaṃ*.
[10] PTS, Thai: *Taṇhaṃ*.
[11] BJT, ChS: *chabbīsati*.
[12] PTS omits this and the following verses. Thai omits this heading. ChS: *Gāthānamuddānaṃ*.
[13] BJT, ChS: *vīsati*.
[14] Thai: *Ekādasā*.
[15] Thai: *sattarasā* !
[16] BJT, ChS: *dasa*.

terasā[1] Pāpavaggamhi, Daṇḍamhi dasa satta ca,
ekādasa[2] Jarāvagge, Attavagge bhave dasa.[3] [3]

dvādasā[4] Lokavaggamhi, Buddhe caṭṭhārasā[5] bhave,[6]
Sukhe ca Piyavagge ca, gāthāyo honti dvādasa. [4]

cuddasā[7] Kodhavaggamhi, Malavaggekavīsati,
sattarasa ca Dhammaṭṭhe, Maggavagge tatheva ca.[8] [5]

Pakiṇṇe soḷasa gāthā, Niraye nāge catuddasa,[9]
chabbīsati[10] Taṇhāvaggamhi, tevīsa Bhikkhuvaggikā.[11] [6]

cattāḷīsekagāthāyo,[12] Brāhmaṇe vaggam-uttame,
gāthāsatāni cattāri, tevīsa ca punāpare,
Dhammapade nipātamhi desitādiccabandhunā ti.[13] [7]

Dhammapadaṃ niṭṭhitaṃ.[14]

[1] BJT, ChS: *Terasa*.
[2] Thai: *Ekādasā*.
[3] Thai: *attavaggamhi dvādasa* !
[4] BJT, ChS: *Dvādasa*.
[5] Editor's note: BJT, *caṭṭhārasa*, printer's error.
[6] Thai: *Buddhavaggamhi soḷasa* ! ChS: *Buddhavaggamhi ṭhārasa*.
[7] BJT, ChS: *Cuddasa*.
[8] Thai: *Maggavaggamhi soḷasa* ! ChS: *Maggavagge sattarasa*.
[9] Thai: *cuddasa*; ChS: *ca cuddasa*.
[10] Thai: *dvāvīsa*; ChS: *chabbīsa*.
[11] Thai: *Bhikkhuvaggakā*.
[12] Thai: *Cattāḷīsa ca gāthāyo*; ChS: *Ekatālīsagāthāyo*.
[13] Thai omits ti.
[14] BJT: *Dhammapadapāḷi niṭṭhitā*.

Dhammapada Indexes

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Mattacchandas

(= 8% of the verses)

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(= 9 % of the verses)

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